

~~74~~ ~~AN~~  
Four Pious, Godly, and Learned

# TREATISES.

The first,  
*Leads us to the Gate of true Happiness.*

The second,  
*Is for Instruction; Letting us to know what  
Christ suffer'd for us, that we might enjoy him.*

The third,  
*Is Helps and Cautions, that we may the better a-  
Void Sin.*

The fourth,  
*Brings us to be seekers and suers to God for  
those things that be above, Collo. 3.*

---

By a late Faithfull and Godly Minister of Jesus Christ.

---

Now since his death recommended to all the people  
of God, by Mr John Goodwin.

---

*Psal. 32. 1. Blessed is he whose transgression is forgiven,  
and whose sinne is covered.*

---

L O N D O N,

Printed for Thomas Slater at the Angell  
in DUCK-LANE. 1652.

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1779

# THE

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*The Epistle to the Reader.*

GOOD READER,



He Author of these  
Sermons, having  
served his time, and  
being fallen asleepe,  
before their time came to looke  
out, and doe service in the  
world; I conceived it might  
beare the construction of a  
peece of some light charitie to  
lead them out in their Or-  
phan-like condition by the  
hand of a recommendatorie  
Epistle into the world. Men  
for

## *The Epistle*

for the most part desire in Bookes, to know first what is said of them, before they care to know what they say; and sometimes an Author worthy of prime inspection, for want of an Agent to make his worth his harbenger, may lie as long neglected and unread, as the poore Cripple at the poole of *Bethsaida* lay uncured for want of one to cast him into the water.

The subject ( indeed ) here principally discoursed, and brought out of darknesse into light ( Christian mortification ) seemeth to disdain all mediation, and petitioning for it, it being of so great weight and trans-

*to the Reader.*

transcendent importance, that it commands all hearts and eyes to looke up unto it, and threatens with power and authoritie from on high, even the greatest on earth that shall turne their backe, and not their face upon it.

There are three things especially (among others) that will say well to make this rough and hidden way of Mortification, smooth and plaine. The first is, the greatnesse of the Author, and founder of that honourable order of Mortification, and who was the glorious President of it himselfe; Even the Lord Iesus Christ: the apprehension and sense of

## *The Epistle*

such fellowship with us in our way, cannot but devoure and drowne all sense and thought of what otherwise might be difficult and distastfull in it. Among the Romans, the Generall being slaine in the battell, there was scarce any Souldier that regarded his life; but rather chose to make an exchange of it, for such a death, wherein hee might beare his Generall company; and if any did returne home alive, in such a case there was a brand of ignominie set upon him ever after. The truth is, were not the consideration of sin, and the madnesse of unbeliefe in the world at hand to qualifie the matter, and

*to the Reader.*

and give satisfaction; it were the most astonishing wonder that ever the world saw, that Iesus Christ being dead, the whole world should not presently resolve to die with him.

The second is the greatnesse of the helpe, or mighty arme of assistance that is ready to joyne with us in this great worke of mortification if our hearts bee once set upon it: this is the Spirit of God and of Christ; *If you mortifie the deeds of the body by the spirit, you shall live, Rom. 8.*

This Spirit of God residing and dwelling in those that beleeve, to whom hee is given, is alway at hand, ready; yea, desirous and longing to bee set on worke

## The Epistle

worke in their soule, to be im-  
ployed in this honourable ser-  
vice against sin, and all inordi-  
nate affections, evill-concupi-  
scence, uncleannesse, pride, co-  
vetousness, &c. And being stir-  
red up, and set on to purpose,  
it carries on his worke before  
him with an high hand, ma-  
king havock and desolation a-  
mong the fleshly lusts and cor-  
ruptions of the soule. The  
greatest and most difficultest  
undertakings, and such which  
the soule of man would other-  
wise abhorre, and turne aside  
from altogether, are yet dige-  
sted and carried on with a sweet-  
nes and pleasantnesse of hope,  
when a man sees measure for  
measure,

• to the Reader.

strength for strength, as much  
in his meane in his oppo-  
sition, as many with him as a-  
gainst him: Now the Spirit of  
God within us, is of more  
might then all the *bills of the*  
*robbers* (as *David* speakes in  
another case) hee is stronger  
than all their strong holds; he  
is above all the high things  
and imaginations that lift up  
themselves to the highest with-  
in us against the knowledge of  
God. Mortification can bee no  
other, but a solid delight and  
spirituall recreation to him,  
that duly and deeply considers  
what oddes and advantage hee  
hath of his enemy, the flesh, by  
the partaking, and close stand-  
ing



*The Epistle*

ing of that blessed friend of his, the Spirit.

The third and last is, the exceeding greatnesse of the reward which the God of recompences (as the Scripture termeth him) hath sealed and settled by purpose and promise, both Yea and Amen upon this worke of Mortification. If wee be dead with Christ we beleeve, that is, wee easily beleeve, or have ground sufficient to beleeve, that wee shall live with him; as the foundation of the ensuing discourse proclaimes aloud to the world: whereby living with Christ is not meant of an everlasting being in his presence only (though his pre-  
201 p p sence



fence alone be a Paradise of joy  
and blessedness in abundance)  
but an admittance or taking  
up into an intimate communion  
with him in all his glory, or as  
himselfe is pleased with the ex-  
pression, *Revel. 3. 21.* a sitting  
downe with him upon his  
Throne. Men for the most part  
can bee content that any man  
should chuse or appoint their  
worke for them, if it might bee  
permitted to themselves to  
choose their wages, and have  
good securitie for it: Who  
would refuse with *Sampson* to  
encounter Lyons, if they could  
be secured to eate honey out of  
their carkasses? Who would  
not have cast in his lot with  
those

## The Epistle

those three faithfull servants of GOD, and have beene content to have taken part with them in that hott service of the fierie furnace, could they have beene satisfie for their safe comming off with their lives untouched, and like advancement afterward in the Kingdome? Low wages and slender recompences make even light worke heavie; the only way to drowne the sowerneesse or unpleasantnesse of any taske, is to make it swimme in an Ocean of reward. It is a principle in reason, *Finis dat amabilitatem mediis*, Good ends make hard wayes or meanes lovely and

*to the Reader.*

and desiræable. If Mortification had as bitter and irreconcilable an opposition, and repugnancie to nature, as the grave it selfe, yet the transcendent vastnesse of the reward, that same farre more exceeding, eternall weight of glory ( as Saint Paul had much adoe to bring out his notion of it in words, without losse, and leaving somewhat behiude, 2 *Corinth.* 4. 17. ) dearely apprehended and beleaved, mightily and effectuously considered, is able fully to reconcile the disproportion.

I am loth to exceed the time and measure of an Epistle. The

nature,

## The Epistle

nature, necessitie and meanes of this great Master-pcece of Mortification with some other things of Affinitie with them, are well laid downe in the Sermons following; Some straines (I beleeeve) thou wilt meet withall, that have beene strangers to thee heretofore, and which will doe lively execution, and quit themselves like the words of the wise, whose propertie is (as the wise man informes) to be as goades or nailes throughly fastned. Holy and learned men (amongst whom not to number were doubtlesse to injure much mine Anchor) are not to bee too deeply charged, or too troublesomely ex-  
postulated

*to the Reader.*

postulated with for some peculiarities of expressions, wherein perhaps they give themselves more satisfaction than others: And indeed it is a hard thing for any man to write so favourly or warily, but that the Reader hath need still to bring a graine of salt with him to make the nourishment wholesome.

The blessing of the God of heaven bee with this little peece in its going forth into the world, that it may goe forth in its might, and doe worthily in Israel, teaching & perswading many to desire (with *Paul*) the knowledge of the fellowship of Christs sufferings, and  
how

## *The Epistle*

how to bee made conformable to his death, which is one of the greatest and most hidden misteries of Christianitie, and requireth the best and greatest Masters in Israel for its Teachers.

Thine in the Lord Jesus,

JOHN GOODWINE.

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FINIS.



# THE GATE TO HAPPINESSE.

R O M. 6. 8.

*Now if we be dead with Christ, we beleve that  
we shall also live with him.*



He aime and scope of  
the Apostle in this  
place, is by the occa-  
sion of an objection  
proposed verse 1. to  
shew the necessary co-  
herence of sanctifica-  
tion with justification.

Scope of the  
words.

The objection is this, If where sinne hath  
abounded

B



abounded, grace doth much more abound, (which the Apostle *S. Paul* affirms in the former Chapter, treating of free justification by grace) then saith the carnalist, *let us continue in sinne that grace may abound*: this is the objection.

To this the Apostle answers two wayes.

First, by way of detestation.

Secondly, by way of confutation.

By way of detestation in the beginning of the second verse, *God forbid*: farre be it from such gracious premises, to make so dangerous and pestilent an inference; What, saith he, *shall we continue in sinne that grace may abound? God forbid*.

Secondly, by way of confutation, and that by a double argument, answerable to the two parts of Sanctification, Mortification, and Vivification, both of them pregnant, and full of sinewes to enforce, and presse the cause and conclusion in hand.

The first argument is thus, such as are dead to sinne with Christ, they cannot wilfully and willingly live and continue in sinne, but such as are justified from their sinnes by Christ, they are dead to sinne with Christ; therefore such as are justified by Christ they cannot live, and continue in sinne. The *Mi-*  
*nor* proposition the Apostle proves. First by the efficacie of baptism vers. 4. and 5.

belonged

and



and by conformitie to Christ, in his crucifying and sufferings verse 6.

The second argument (as a consequent, and dependent upon the former) is thus: Those that are quickned by Christ to a new life of grace, they cannot willingly and wilfully continue in sinne: but those that are justified by Christ, are quickned to a new life of grace, they cannot therefore willingly and wilfully continue in sinne. The *Minor* proposition the Apostle proves thus, those that are dead with Christ are quickned to a new life of grace: Such as are justified by Christ are dead with Christ, therefore they are quickned to a new life with Christ, and therefore they cannot continue in sinne. The *Major* proposition is in the words of the Text, *Now if wee be dead with Christ wee beleeve that we shall also live with him.* You see the Logicke and argumentation of the Apostle, which words being a proposition, and argument hypotheticall, observe in them two parts.

First, an Antecedent, according to the law of such propositions.

And then, a Consequent; Or more properly, one thing supposed, and another thing inferred.

First the thing supposed in the former part of the verse, that *wee are dead with Christ.*

The other inferred in the latter part, *wee beleeve that we shall also live with him.*

More particularly, you may please to observe these foure parts.

First the method and order of the parts: first we must be dead with Christ before we can live with him, *If wee be dead with Christ wee beleeve that wee shall also live with him.* Wee must first die with Christ before wee can live with him.

Secondly, the inseparable connexion and conjunction and union of these two: though the one goe before, yet the other followes inseparably, and unavoydably, as *Iacob* tooke *Esaue* by the heele: In the latter part. *Now if we be dead with Christ, we beleeve that we shall also live with him,* there is the conjunction of these two.

Thirdly the assurance of this connexion or conjunction, *if we be dead with Christ, wee beleeve we shal live with him.*

Fourthly and lastly, the cause and ground, as of the two former, so of the latter, both of our death with Christ, and of our life with Christ, it is Christ, Christ is the cause of both, *If we be dead with Christ,* that is, (as *Aquinas* rightly interprets the place) through or by the vertue of Christ, *Wee beleeve that wee shall also live with him,* or be raised to the life of grace by the same vertue. Thus you have the parts: *If wee be dead with Christ*

## The Gate to Happinesse.

5

*Christ, wee beleewe that we shall also live with him.*

First of the order and method of the parts, which is the first part or proposition.

*Wee must first die with Christ before we can live with him.*

To be dead with Christ, is in imitation or conformitie with Christ to be dead to sinne, as Christ dyed for sinne. So we are sayd to dye with Christ, when we dye to sinne. Now we are sayd to be dead to sinne when sinne is dead in us: when the command and dominion of sinne is broken downe, when the power and force of it is enfeebled: when we doe what we can that sinne may not have any vigour, or power, or command, no nor quiet being in us, then sinne is sayd to be properly dead in us.

Now we must not conceive that as long as we live, sinne will utterly and totally dye. The reason is this, (it is a comparison of St. Basil, saith hee) it is with sinne, and with the corruption of nature as it is with the Ivie, and the wall, when the Ivie is fastned and incorporated into the wall, a man may cut the boughes and branches, but hee can never reore it out except hee pull downe the wall. As Ivie is to the wall, so is sin and corruption to our nature, it is so scrued and got into

To be dead  
with Christ  
what.

S. Basil.

Simile.

our nature, that so long as we live, so long as this house of clay stands wee cannot utterly roote it out; wee may mortifie and kill it in some measure, but when this house of clay shall be demolished and dissolved, then sinne shall be utterly extinguished; I say then, we must not conceive sinne to be so dead, as that it hath utterly no life in it, but it is sayd to be dead in a double respect:

First	} it is dead	Civilly.
Secondly		Naturally.

It is a rule among Civillians, *he that is a servant is halfe a dead man.* The reason is, because hee is no longer at his owne command; but what he is, he is that he is, as hee is inspired, and animated by the command of his master. So sinne is said to bee dead because it is made a servant, it is forced to undergoe the yoke, to be subject to the Spirit of grace: therefore it is sayd to bee dead civilly.

Secondly, it is sayd to bee dead naturally too; the reason is this, because howsoever there bee some life left in it, yet it hath its deaths wound, & that wil cause it to die at the last: In the meane while it is in the wane, and languisheth away; so that as a man that hath received a mortall wound, he is a dead man, the reason is, because that wound will bring death

death at the last. So we may say though sinne have some life in it, yet it is dead naturally too; the reason is this, because by the death of Christ, it hath received its deaths blow, that it will never recover, and so at the last it will altogether die.

As sinne is thus sayd to bee dead in us, so we are sayd to be dead to sinne in a threefold respect.

You know death is nothing but the separation of the soule from the body, the separation of that that is the principle of life. Now looke what the soule is to the body, the same is sinne, in a sort, in a naturall unregenerate man, hee lives not so much by his soule as by his sinne; his sinne is the life of his life, it is that that enacts, and enlivens, and animates him: therefore it is called *the body of sinne*, why? because sinne is in an unregenerate mans body as the soule is in the body, it gives life to it. A naturall man esteemes sinne as his soule and life; so the members of his body are called the members of sinne; the reason is, because looke as in nature the members exercise their functions by the influence and vertue of the soule; so an unregenerate man in the corrupt estate of depraved nature, such a man, his members worke as they are inabled and commanded by sinne that dwells in him.

Secondly, we are sayd to be dead to sinne,  
in

in respect of those antecedent convulsions and pangs that goe before death. Ordinarily there is no death without pangs and convulsions. Now as it is in naturall death, so it is in this, there is no part of crucifying and mortifying of sinne, without paine and dolour, therefore it is justly called death, the mortifying of sinne, wee are said to be dead to sinne, when we mortifie sinne, because it is with so much paine, with convulsions and anguish: So saith *Peter Martyr*. The parting of a naturall man, the foregoing of his sin, it is not without much torment and anguish: so in that respect it is said to be a death, in regard of those convulsions and pangs that usually are the forerunners and harbingers of death.

Thirdly, wee are dead to sinne in another respect, for as a dead servant is no longer at the command of his Master, let him command what hee will hee heares him not, hee doth nothing. So it is with a man that is dead to sin, let sin command what it will, he heares not, hee listens not to the suggestions, he practiseth not the commands of sinne, he is as a dead man to sinne. As a dead man performes not the offices of the living, a dead servant doth not obey the commands of his master, so it is with a man that is dead to sinne. Let this be sufficient to be spoken for the meaning of that phrase, *If we be dead*

to sinne, that is, as Christ dyed for sinne.

Secondly, saith the Apostle, *If wee be dead with Christ, we beleewe that we shall also liue with him.*

There is a twofold life } Naturall  
                                              } Spirituall.

The naturall life is not here meant, but the spirituall life, that is, principally the life of grace and consequently the life of glory. The reason is this, because the life of grace, & glory be not two lives, but one and the selfe same life, they differ onely in degrees. Looke as the life of the child in the wombe, is the same life that the child enjoyes, when it comes to bee borne and brought to light in the world; so the life of a Christian in this world it is in a manner the same that he liues in heaven, onely I say it differs in degrees; For looke, as grace is nothing but glory begun, so glory is nothing but grace consummate.

But if he meane the life of grace, why doth the Apostle say *shall liue? If we be borne with Christ we shall liue with him.*

I answer briefly for two reasons.

First, to denote the time when wee shall enjoy this life perfectly, that shall be hereafter. When this naturall life shall have an end, then wee shall enjoy that spirituall life

*Quest.*

*Answer.*  
I.



## The Gate to Happinesse.

perfectly; therefore the Apostle reflects on that life respectively to that time, and saith *wee shall live* the life of grace, because then wee shall enjoy this life perfectly, whereas here we have it but in some measure, and degree with interruption.

Secondly, it is sayd in the future, *we shall live*, to affirme the perpetuity of this life; this life is not like the life of nature, a fading and perishing life of its owne nature. It is the observation of *Tolet* the Iesuite upon the place, saith hee, though the Apostle meane the life of grace, as we see by the 11. Verse, yet hee useth the future tense, to shew that this life is a perpetuall life, and such a life as hath no date nor period. I say it is in the future tense, to signifie that the life of grace once begunne, it never hath date.

Well, the words being cleared, I come to speake of the first thing proposed, the order and method of the Apostle in these words; *If we be dead with Christ, wee beleeve that wee shall also live with him.*

*Wee must first die with Christ if wee  
will live with him.*

*Propos. 1.  
We must first  
die with  
Christ if  
we will live  
with him.*

For looke as it was with Christ, so it shall bee with every member of Christ; Christ first dyed before hee was raised to life; hee  
was



was first brought low, and humbled before he was exalted, before he had his glory. As it was with Christ, so it must bee with every member of Christ, hee must first die before he can live, he must first have his *Good Friday* before hee have his *Easter day*, hee must first die to sinne, before he can live to God.

It is otherwise in the life of nature then it is in the life of grace, there a man must live before he die, but here hee must die before he can live. So saith S. Paul *Ephes. 4. 22. 24. Put off concerning your conversation, the old man which is corrupt according to the deceivable lusts*, look in Ver. 24. then saith he *put on the new man, which after God is created in holinesse and righteousnesse*. Then the Apostle here compares the life of grace to a new garment: before wee can put on the white and pure Stole of Christs righteousnesse, we must first put off the filthy ragges of our owne corruption, *put off concerning your conversation, the old man which is corrupt, according to the deceivable lusts*. So in *Ephes 5. 8.* The life of grace is compared o light, the life of sinne is compared to darkenesse, you know before the *Medium* be enlightned, the darknesse must be dispelled: First the darknesse must be dispelled before it can be lightened. So this new life, it is sayd to be a new Image, it is a new Image indeede, but it is such an Image as we are not capable of, till

*Ephes. 4. 22. 24.*

*Eph. 5. 8.*

first wee be made pure Tables, the former Image of Sathan and the Characters of sinne be defaced, till then wee are not capable of the Image of God, and the faire impressions of Grace. It is called an ingrafting, or inoculating: now wee cannot bee grafted into Christ, till we be cut off from the old stocke; I say generally, as wee must die to nature, before we can live to glory, so wee must die to sinne, before wee can live to God.

1169 J. J.  
 Looke what the Angell commanded ~~the~~ *John 10th* 5. 8. to put off his shooes before he came to converse with God. If you please to take the allusion of *Phile* which is this, (and it is pertinent to our purpose) put off thy shooes before thou come to God, that is, put off dead workes, because shooes are made of the skins of dead beasts. I say, before wee can live with Christ, wee must die with Christ, we must die to sinne before wee can live the life of grace. The reason is plaine.

*Reas. 1.*  
 From the  
 contrarietie  
 betweene sin  
 and grace,

First, because of the contrarietie and opposition betweene the life of grace, and a life in sinne. A man may live many lives if one bee subordinate to another, as a man lives a vegetative, a sensative, and a reasonable life, because these are subordinate one to another; but to live in sinne and to God a man cannot, because these lives are contrary, they come from contrary principles, they cannot con-

first

list in the same subject. It is an ordinary saying, The Bed and the Throne admit not of partners. It is true as Christ saith, *No man can serve two masters*; It is true, when they command contrary things. Now sinne and grace command contrary things, therefore no man can serve them both, eyther he will cleave to the one and deny the other, or forsake the one and cleave to the other. No man can serve sinne and Christ because they are contrary masters. No man can serve two masters when they command contrary things, that is the first reason: Wee must first die to sinne, before wee can live the life of grace, because they are opposites that will not admit of one another in the same subject.

Secondly, till we be dead to sinne we cannot live the life of grace, because we cannot till then admit of the principles of the life of grace; where sinne raignes and dominiers the Spirit of grace dwells not, and where that is not there is no life of grace: Therefore wee must first die to sinne, before wee can live the life of grace; because before wee be dead to sinne, the Spirit of grace that quickens and revives us, doth not dwell in us.

Thirdly, if it were not needefull first to die to sinne before wee live the life of grace, wherein consisted the hard taske of a Christian? How easie were it for a man to bee

*Reas. 2.*  
Else the spirit dwells not in us.

*Reas. 3.*  
Because it is hard to be a Christian

a Christian, if a man might bee a Christian, and live after the lusts of his owne heart? if he might take libertie to doe what his corruptions prompt, and suggest, if a man that were ignorant might bee ignorant still, and yet be a Christian, if hee that is a swearer might sweare still, and hee that is proud bee proud still, and he that is prophane might be so still, what great matter were it to bee a Christian? how easie were it to perswade *Agrippa*, not to be almost, but to be altogether a Christian? Therefore wee must first die to sinne, before we can live to grace, before we can be true Christians: the reason is because the taske of a Christian is a hard taske, such a taske as a man cannot performe without denying of himselfe, without crucifying and mortifying of his lusts. This shall suffice to have spoken for the confirmation of that point, by occasion of the method of the Apostle, *If we be dead with Christ we shall also live with him.* That wee must first be dead. As Christ died for sinne, so wee must die to sinne before wee can live the life of grace. Now I come to make use and application of it.

*Vse 1.*  
Reproofes of  
men dead in  
sinne.  
*Reas. 3.*

Which if it be so how justly doth the censure of Christ, *Revel. 3. 1.* fall upon many Christians? that of the Angell of the Church of *Sardis*, that they *have a name to live, but are dead, why dead?* dead because they are

not

not dead, dead to grace because they are not dead to sinne: many men though they seeme to be lively and active, are no better then walking, breathing Carkasses. The reason is this: because till a man be dead to sinne, hee cannot live the life of grace; wee must first die to sinne with Christ, before wee can live the life of grace with Christ. In *Gallat. 5.* *Those that are Christs have crucified the flesh with the affections and lusts:* Why then on the contrary, such as have not crucified the lusts and affections of the flesh, they are not Christs. Wheresoever any sinne reignes, in whomsoever any lust dominiers, what lust soever it be, that man is a dead man, there is no true life of grace in him. The reason the Apostle gives in these words; because wee must bee first dead to sinne, before wee can live the life of grace; first our lusts must bee mortified and crucified in us, before wee can live with Christ the life of grace, wee must first passe this red Sea, that is, to die with Christ before we can enter into the Land of *Canaan*, to this life with Christ. But that I may make it more usefull to you, let me shew you these foure things.

First let mee discover to you some false deaths, for as there is a false and counterfeit life of grace, so there are false and counterfeit deaths to sinne.

Secondly, let mee shew you some characters

Gal. 5.

ractions whereby a man may know a true death to sinne, whereby hee may judge and examine himselfe, and know whether hee be dead to sinne or no.

In the third place I will shew you the meanes whereby (if a man bee not dead) a man may get this death, whereby hee may come to mortifie and crucifie the lusts and affections of the flesh; and if hee bee dead, whereby hee may proceede on in the worke of mortification, because mortification is not one individuall act, but hath a latitude, and admits of degrees.

Fourthly, I will shew you arguments to perswade you to this death to sinne with Christ, especially such as are immergent, arising from the words of the Text; Of all which briefly.

First then of false deaths, that seeme to be true in shew, but are counterfeit deaths.

There is a threefold death to sinne.

A	{	Morall	}	death to sinne.
		Popish		
		Christian		

The morall death to sinne is distinguished from the true death to sinne, especially in four things.

First, the maine difference is in the Essence of it; the truth is, a morall death is indeede no death, hee that is morally dead to sinne

finne, is not indeede dead to sinne: for such a mortification takes away, not the life of sinne, but the harshnesse, and rudenesse of sinne, it takes it and restraines it, it makes sin more tractable and smooth, and subtile, but it takes not away the life of sinne; that is the first.

Secondly, it differs in the efficient cause, the efficient cause of a Christians mortification is the Spirit of God, *Rom. 8. 13. If yee mortifie the deeds of the flesh through the Spirit:* but the cause efficient of morall mortification, it is from the temper of the body, or good education, or the like. Consider therefore if it proceede from the Spirit, from the generall, common operation of the Spirit, or from the speciall saving and sanctifying verue of Gods Spirit.

Rom. 8. 13.

Thridly, morall mortification differs from that which is true, in respect of the Latitude: he that is morally mortified, he is mortified onely in respect of outward grosse finnes, in respect of such things as are more notorious, such as run in the eyes of men, such as cause disgrace, and dishonour, and obloquie: but secret spirituall finnes are unmortified, nay, (it is the observation of Saint *Austin*, that) a morall man, though he seeme to the eye to be never so much mortified (as indeede if a man looke on their formal austeritie, to looke on *Cato* or such a one, a man would judge

D

them



them mortified) yet commonly they feede one lust, and for the sake of that they curbe the rest. So Saint *Austin* upon the *ROMANS* observes, the lust of covetousnesse, of injustice, of intemperance, &c. they curbe them being over borne with the lust of ambition; saith he, they keepe down all other lusts that they may give more scope to this one lust, in his fift booke *de Civit. dei Chap. 12.* But a true Christians mortification is universall, hee dorth not kill some finnes, as *Saul* killed the small Cattell, and left *Agag*, and the great ones, but he mortifies and crucifies all sinne, true mortification will not suffer a man to allow himselfe in the practice of any one sinne.

Fourthly, morall mortification differs from Christian in respect of the issue; hee that is truly mortified, in such a one sinne hath received its deaths wound in him, it never comes fully to be healed and recovered it selfe againe. Indeepe if hee be negligent in the exercise of mortification it may get strength upon us; as the *Canaanites* being neglected of the *Israelites* grew stronger, but they never obtayned that absolute command, and dominion in *Canaan* as before: but for a morall man, because sin is not truly mortified in him, therefore when those restraints and retentives are taken away that kept in sinne, it rages and dominiers as much



much as it did before in him, or as it doth in another man. Let this suffice to be spoken of the difference of morall mortification from that of a true Christian.

Secondly, Popish mortification differs from true mortification, in all the degrees and causes.

It differs from Christian mortification.

In the { efficient  
materiall } cause.  
          { formall  
          finall }

First Popish mortification differs from Christian in respect of the object matter; the principall object in Popish mortification, is not so much perhaps sinne in the members, but the members themselves, they lash and teare them with scourges and whips, their ayme is not so much against sinne as the members; whereas true mortification is a revenge on the members as they are instruments of sinne: a mans principall grudge is against sinne in his members, and not against the members that sinne dwells in.

Secondly, they differ in the efficient cause the cause efficient of true mortification is the Spirit of God, Rom. 8. 13. *If yee through the Spirit doe mortifie the deede of the body;* but the cause efficient in Popish mortification is, among too many themselves; they offer,

Rom. 8. 13.

Getzer. 2.  
booke disci-  
pline, chap. 8.

violence to themselves, selfe considerations is the summe of their mortification.

Thirdly, the formall cause of Popish mortification is humbling the body, abstinence and rending the humane body by whippes, and scourges: this they make the true bearing of the dying of Christ in their members: So saith Getzer in his second booke of discipline, Chap. 8. *They beare the dying of Christ in their body, that shed their blood with whipping and lashing themselves willingly for Christ, such a man is sayd to mortifie himselfe.* It is a strange thing, as if wee should goe about to please the divinitie by inhumanitie.

Fourthly, they differ in respect of the end, and ayme of both; Popish mortification ends nor in the destruction of sinne, and infeebling the power of it so much as the satisfying of God for sinne: Heare what Getzer saith in the same place, in his second booke of discipline, Chap. 8. saith he, *such as whip themselves till the blood come, for their sinnes, by such whipping of themselves they satisfie Gods justice for their sinnes.* What Christian heart can heare such Doctrine and his heart not ake, & his ears not glow, and his joynts tremble? Blessed Saviour that they that stile themselves by thy name should derogate from thee by their blasphemies! Wee say the blood of Christ expiates sinne, they say  
their

their owne blood wilfully shed, satisfies God for their finnes: whereas the end of Christi-  
an mortification is not to satisfie God for sinne, but to infeeble the power of sinne, to breake downe the command and dominion of sinne. This shall suffice to bee spoken concerning the first point proposed, the false deaths to sinne, and those are two; Morall, and Popish.

Now I come to shew the Characters of a man that is truly dead to sinne with Christ.

The first figie of a man that is dead to sinne is this, that when occasions are offered, and invite him to sinne hee doth not yeeld; this is an argument that that man is dead to sinne. It is true I confesse there is great power in occasions, that except wee keepe a jealous guard they are able to transport a hply sanctified man, and so they have done the best; but I say such a man, as when no sooner an occasion is presented, but hee is ready to give way to satisfie his lust, such a man, let him pretend what he will, hee is not dead to sinne. He is like a tree, wee know in winter there is no visible & apparent difference betweene a dead tree, and that that is alive, neither of them have cyther fruite or leaves, they differ not in outward view: but when the spring comes againe and the Sunne approacheth, then there is a difference, then the juice in the roote shootes up, and diffuseth

*Simile.*

itselfe into the rest of the parts: you may know a tree whether it be dead or alive, when the Spring comes, when the Sun approacheth, if it doth not shoote forth and flourish then, we say it is a dead tree. I apply it thus looke what the Sunne is to the tree, so is occasion to lusts: he that doth not sin when occasions are offered and present themselves: when a man hath occasion to satisfie his lusts if he doe it not, this man is truly dead to sin. Whereas such a man as eyther through age or want of opportunity and occasion is disabled from fulfilling his lusts, but in the meane while he pleaseth himselfe to revolve them in his mind, and to discourse of them with his tongue, such a man is not dead to sinne; if he had the same strength and occasion presented as before, such a man would discover that sinne were alive in him as much as ever it was.

Secondly, wee may know we are dead to sinne if all sinne be dead in us: it is not sufficient that one lust seeme to be mortified, and crucified in us unlesse all be mortified. Wee know there is life in an Apple tree, or a Pearre tree if it produce but one Apple, or Pearre: So we may know that sinne is alive in us, if there be but one reigning domineering sinne. It is true I confesse in the best men, sinne is so much alive in them, that ever and anon it will be shooting forth some of these cursed fruits,

fruits; but yet (as wee shall see in the third place) the power of it is more infeebled; Ifay where one sinne or lust rules and dominiers in a man, that man is not dead to sinne, as if an Apple tree bring forth but one apple wee conclude it is not dead.

Thirdly a dead man cannot performe the workes of a living man, when wee performe not the workes and service of sinne, then we are dead to sinne. Every thing hath power to bring forth fruite according to its owne nature, *Iob. 8. 39. If you were the children of Abraham, you would bring forth the fruits of Abraham.* Now if a man bring forth ordinarily the fruits of sinne, let him say what hee will, sinne is alive in that man. I grant that as I sayd before, sinne will ever and anon bee sending forth bitter and cursed fruits, but he that is ordinarily and commonly transported to the service of his owne lusts that man is not dead to sinne. Shall a man say hee is a dead man that lives in pride? that hee is a dead man that lives in swearing or uncleannesse &c? I say he that is ordinarily, and habitually transported with pride, with swearing and blasphemy, with uncleannesse, &c. he that is ordinarily transported to the committing of any sinne, that man is not dead to sinne.

Fourthly, it is not sufficient to forbear the practice of sinne, but to abhorre and detest

*Ioh. 8. 39.*

detest sin : we know when we come by a putrified dead Corſe, we ſtop our noſes, to ſhew that we abhor the noyſome ſmell and deteſt it. If we doe not onely forbear ſin but loath and abhorre it, it is a ſigne that ſinne is dead, it is a Carcaſſe, we begin to abhorre it.

Fiftly, by this Character wee ſhall know that ſinne is dead, if daily more and more wee ſee the power of ſinne abated and infeebled in us ; we know dying men, the nearer they draw to the grave the more weak are all the actions and functions of the ſoule : So I ſay, ſinne ſhall never in this life be utterly dead, but it hath its deadly blow, and languisheth away. Now then we may know we are dead to ſinne, if ſinne more and more decay, and the power of it bee more and more feeble, if every day the inclinations and provocations to ſinne are more weak.

Yet miſtake not, a man may deceive himſelfe by this Character: for oft times it comes to paſſe that ſinne when it hath its mortall, and deaths wound, it rageth more then it did before. It fares with ſinne as with a wild beaſt that hath received his deaths wound, he rageth more then he did before: So ſinne and Sathan, then labour to provoke and ſtirre up corruption in a man to rage more, notwithstanding ſtay a while, and you ſhall ſee the power of it more infeebled : So I ſay a man muſt not judge himſelfe by the preſent ſit or

*Simile.*

rage

rage of sinne to have no sparke of regeneration, for that may bee occasioned by the deaths blow of sinne; but looke if sinne bee enfeebled, and the inclinations and lusts to sinne grow every day weaker then other, and that is an argument that sinne is dead.

Sixty we may know that wee are dead to sinne by this argument, then a man is dead to sinne, when he can willingly and patiently indure the Axe of the Gospel to be laid to the roote of his sinne, when he can patiently submit himselfe to have his sinne wounded, and to have it executed by the *sword of the Spirit*. I say patiently to indure the reproofe of his sinne, especially when the reproofe is layd against the sinne that most prevailes against him, the sinne that a man loves dearest, patiently to indure the reproofe of that sinne is an argument that that man is mortified, and dead to sinne. Let a man say what he will, hee that stormes and grudges, and grumbles and chafes when his sinne is met with in the Ministry of the word that man is unmortified, at the least so farre as he chafes and frets, so farre hee is unmortified. Hee that is mortified to sinne, hee that is growne to a loathing and detestation of his sinne, he rejoyceth when the Ministry meets with his sinne, Oh saith such a one that my sinne might bee met with to day! I stand in termes of hostilitie with it, I would have it



put to death, Oh ! that it might have one blow to day by the Sword of the Spirit: such a man as will not indure the reproofe of his sinne hee is unmortified, at least so farre as he is impatient of reproofe.

Yet mistake not, a man may bee more impatient for some sinnes than for others: for though in a gracious man all sinne bee mortified, yet some sinnes be more rooted, and radicated. As wee say in Philosophie, there are some parts that live first, and die last, as the heart. As it is in the body, so it is in the state of nature, in the body, of sinne: there are some sinnes in which life is more radicated, and one sinne may have more life when others are mortified, one may have more strength then others, and life in it, and yet the mortification be true; yet generally such men as are impatient at the reproofe of their lusts, especially that lust that dominiers, that man is unmortified, he that is a mortified man, that sinne is dead in, he will suffer reproofe patiently.

Now I come to the third thing I proposed to shew the meanes whereby wee may come to be dead with Christ: for if wee cannot come to live with Christ, but wee must first die with Christ, then it mainly concerns us to labour to die with Christ to sin, that so wee may come at the last to live with him. The meanes are foure.

The first cause which is the principall cause is the Spirit of God, so saith the Apostle, *Rom. 8. 13.* the place before alleadged, *If yee mortifie the deeds of the flesh through the Spirit yee shall live.* It is true, we are enjoined mortification, but wee cannot doe it till by the Spirit of God our sinnes be mortified. It is with sinne as it is with some wilde beasts, they cannot bee taken and apprehended till they be shot and wounded: So it is with sinne, till the Spirit of God give the deaths blow to sinne wee cannot mortifie it of our selves; therefore the first and principall cause is the Spirit of God, *he that is in us is stronger then he that is in the world.* The Spirit of God is strong and powerfull to subdue sinne.

*Rom. 8. 13.*

*Simile.*

Secondly, Faith in Christ: for by faith we must be ingrafted into Christ, and so partake of the Spirit of Christ whereby sinne is dead in us, so saith the Apostle, *Rom. 6. 5.* *For if we be planted into the likenesse of his death wee shall be also into the likenesse of his resurrection.* First we must be planted and grafted into Christ: As a Syens must be planted into the stocke of a tree before it partake of the juice of it: So we must be planted into Christ by faith before we be made partakers of the vertue of the death of Christ to kill our sins; so saith the Apostle, *Wee are raysted through the faith of the operation of God,* it is through faith, not onely as a perswading, mooving

*Rom. 6. 5.*

*Col. 2. 13.*

cause, but as an efficient cause, because faith as a pipe of Silver conveyes the juice, the water of life, the Spirit of God, whereby our finnes are mortified, it unites us to Christ and makes us partake of the vertue of his death whereby our finnes are killed.

Psal. 19. 13.

The third meanes to worke this death in us it is Prayer, so *David, Psal 19. 13. Lord keepe mee from presumptuous finnes, let them not have dominion over me*, that is, mortifie, and crucifie them so that they may not have dominion over me, or not have a being if it were possible, *Let them not have dominion over me.*

Fourthly and lastly, a speciall meanes to put sinne to death is to submit our selves to the Ministry of the Word, such as can manage and brandish the two edged Sword of the Spirit against sinne. And so in private by meditation to apply to our selves the curses and judgements that God hath threatned against such finnes as wee give most way to: for if once the principall and vitall sinne (as I may call it) be destroyed, then other finnes will die of themselves; this shall be sufficient for the third part, touching the meanes to die with Christ.

I come now in a few words to the motives to perswade us to die with Christ.

The first ariseth from the necessitie of dying

ing to sinne, cyther wee must die to sinne, or die for sinne, woe to us if we doe not die to sin, *If yee live after the flesh yee shall die, Rom. 8.13.* that is, if yee live unmortified yee shall die; how eternally, not onely the death of the body but of the soule too, here is the choyce, we must cyther mortifie our lusts or incurre the danger of damnation, there is no other way to escape it, *If yee live after the flesh yee shall die*, that is, eternally; therefore there lies a necessitie that should perswade us to die to sinne.

Rom. 8.13.

Secondly, from the commoditie of it, by dying to sinne we shall not onely free our selves from eternall death, but from much trouble and molestation, and disquiet also that wee should be sure to have by keeping sinne alive, and by yeelding to the lusts of sinne. Most true it is that it is with our lusts as with little children, humour and observe them, and give them that they cry for, and you shall never have rest, but still they will cry for something more, so it is with our corruptions and sinfull lusts yeeld to them upon every desire, and we shall never have done, when we have satisfied one lust, it will call upon us againe, and will never have done; whereas by mortifying of it, we shall bring to our selves much quier, and free our selves from much molestation.

Simile.

Thirdly, consider the facilitie, by mortifying

Iam. 1. 21.

tying the deeds of the flesh we loose nothing that will make to our happinesse; *Adam* in innocencie in Paradise was happy without these lusts, *Christ* on earth was happy without them: the *Saints* in heaven are happy without them, these are but superfluities, *Iam. 1. 21. Lay aside all superfluitie of naughtinesse and malice.* Wee may have all true contentment whatsoever, & yet part without lusts; they are things that we may well spare: By mortification of them, a man looseth no profit, nor pleasure, nor honour whatsoever, but there is recompence with advantage. Let a man mortifie his lusts that bring him profit, hee shall have profit in durable riches, not onely in this life, but for his reward hee shall have a whole kingdome to enjoy. Let him loose some present pleasures (as we have all too much of common Souldiers in us, we love present pay) hee shall have infinite recompence, he shall have pure pleasures, peace of conscience, God will praise him, and say, *well done good and faithfull servant*, he shall have peace of conscience, that will lift a man above ground, an infinite recompence in the losse of other pleasures. Secondly for honour, what if a man for the crucifying of his lusts be reproached and contemned in the world, yet he shall have true honour of God in heaven, he shall have honour of Angels, of good men; honour did I say of good men, nay wicked

wicked men shall honour him. God is able to command honour from the hearts even of wicked men, so much as hee is mortified: Let a wicked man see one that is a mortified man, (that as *David* was he behaves himselfe as a weaned child from the world) he cannot but give a good testimony, but if he will not now, let him be on the racke in sicknesse, let death appeare, then he will desire *to die the death of the righteous; and that his last end may be like his.* It is true while he is in his jollitie and bravery, then such men load a mortified man with reproach and contempt: but wee must doe as Phisitians doe, when they judge by urine of the state of the body, they looke not on the urine that is voyded when men are walking up and downe before they goe to bed, but that which they make after their first sleepe when they are come to themselves. So take not a wicked man now in the fulfilling of his lusts, but looke on that man when hee hath slept, and you will judge otherwise of him, he cannot chuse but give a good testimony of a mortified man.

*Simile*

Fourthly, consider the Equitie of it, Christ died for sinne that wee might die to sinne, *1 Pet. 2. 24. who his owne selfe bare our sinnes in his owne body on the tree, that we being dead to sinne should live unto righteousness.* What, did Christ lay downe his life for our lusts, and

*1 Pet. 2. 24.*

and shall not wee lay downe our lusts for Christ, did Christ die for our sinnes, and shall not we for Christ die to our sinnes?

*Tertul. Apol.*  
*cap. 2.*

Fiftly, consider our sins are Traytors, and rebels against heaven. Well saith *Tertullian* in his Apologie for the Christians in his second Chapter; against Traytors and such as are common enemies every man must be a common Souldier. Now our sinnes are Traytors against heaven, we cannot better expresse our loyaltie and alleagance to our great Master, God; then to kill and put to death these rebels, it is a most acceptable sacrifice to God.

Sixtly, and lastly consider the example of other men, we see what care men take, and what paine they will undergoe, not for the avoyding but for the putting off a naturall, a temporall death for a while. Men for the preserving of this temporall life, they are content not onely to take harsh Physick, but to indure launcing, and searing and cutting off the parts, a leg or an arme, &c. so to preserve naturall life; if they doe so for preserving of this naturall life, Oh what should wee doe for the gaining of eternall life? It is true Christ compares lusts to eyes, and hands, and feete, it is true they are eyes, but such as when they are pulled out wee may see well enough. They are hands, but such hands, as when they are cut off wee may still doe what wee have to doe with-

out



without them. Now shall a man for the preserving of his temporall life, indure a member to be cut off, & shall not we cut off our superfluous lusts for the gaining of eternal life? shall they, not for the avoyding, but for the respiting of death indure this pain, and shall not we for the avoyding of eternall death? *S. Austin* presseth this excellent well in his Epist.

*S. Aug. Epist.  
45.*

45. They doe this, not as if there were any hope to put off death quite, but only to adjourne, and put it off for the present; if they do this for the respite of death, what should we do for the avoiding of eternal death, saith he? They undergoe many certaine torments, perhaps that they may have hope, but of a few uncertaine dayes, what! do they thus for a temporall life, shall not we much more for the procuring of an eternal life? Do they so much for the adjourning of a temporall death, and shall not wee for the avoyding a perpetuall, and eternall death? If these arguments perswade us not, none can, so much for the fourth point, the Motives to this death to sin.

Fifthly, if we must die with Christ, before we can live with him; then as Saint *Ierome* somewhere hath it; *It is not so easie a thing as some happily conceive it, to bee a Christian.* It was *Iulians* scoffe of *Constantine*, and in him of all Christians: To be a Christian there is no more required, but to wash themselves with a little water, that is, to bee

*S. Ierome.*

*Iulian.*

Mat. 7. 14.

baptised, and how great soever their finnes were before, this cleanseth them, saith *Iulian*; or if it chance that a man fall into the same finnes againe; saith *Iulian*, It is no more for these Christians but to bear their breasts, and to smite their heads, and all is well againe: (in the conclusion of his *Casars*.) But the best is, it matters not greatly what *Iulian* saith; it concerned him to speake evill of that saith he was fallen away from; if he had spoken well of it, hee had spoken against himselfe. But he that knew better then *Iulian* saith, *straite is the gate, and narrow is the way that leadeth unto life*, Math. 7. 14. The way to heaven is strait, he that will enter in this way must stripp and divest himselfe of his old lusts: The way of Christianitie is a narrow way; nay, that is not all, it is a way full of paine, and pressures to the flesh, as *Camerarius* interprets that place, *Narrow is the way, and full of paine to the flesh*; He that walkes this way, must resolve to meet with difficulties, hee must take out lessons that are harsh to flesh and blood, to mortifie, nay, to crucifie the flesh, *Gal. 5. 24. They that are Christs, have crucified the flesh with the affections and lusts*. Every death is not sufficient to expresse the paine hee must undergoe, but crucifying only, the death that Christ died, that was both a lingring and painfull death. Thus every man that will live with Christ,

Christ must first crucifie his sinfull lusts and affections.

Which notwithstanding I speake not, to deterre or discourage any from entring into the way of Christianitie, or having entred, forgoing on in the same way : No, God forbid, that I should ( like the ten spies that *Moses* sent to spie out the land of *Canaan* ) bring an ill report upon the wayes of godlinesse, but to informe us, and arme us. Hee that is to travaile into a farre Countrey, on which his life and livelihood depends, and should meet with a friend that should tell him the way were deepe, and troublesome, and that there were such difficulties did stand in the way; hee would easily perceive that hee did tell him this, not to discourage and dishearten him, because hee is his friend, nor to stay his journey; because hee knowes it is upon his life, his life lies on it; but to arme and prepare him before hand, that when he should meet with the difficulties, hee might the better encounter them, and goe over them. I apply it thus, Heaven is our countrey, we all pretend wee are Pilgrims travelling to heaven: the way that leads to heaven is this narrow way, our death with Christ; the necessitie of walking this way appeares in *Math 7.14*. This way, and only this leads to life, *it is the strait gate and the narrow way that leads to life*. Now when

Mat. 7. 14.

wee tell you of Lyons, and Beares in the way, the difficulties, and incombrances that you shall meet with, it is not to discourage you, but to arme, and provide you. It is not to dishearten you, you must needs goe, your life lies upon it; but to arme and prepare you, that when you meet with these difficulties, you may be the better provided to encounter them. It is good saith the Proverbe, to know the worst of things before hand, lest otherwise after wee have walked in the way, we meet with incombrances, and dreaming of nothing but delicacies, our hearts faile us, as the hearts of the Israelites in the report of the tenne spies. Like the foolish builder in *Luke 4.* that was not able to goe on with his building, because hee did not fit downe first, and reckon what it would cost him.

*Luke 4.*

Sixtly and lastly, if wee must first die with Christ, before we can live with him, it serves for direction to teach us what order and methode to take to come to live with Christ. He that will live with Christ, must be sure to begin at the right end, to die with Christ first: he that will performe holy duties, & gracious actions, that man must labour to crucifie and mortifie sinfull affections. Sinfull affections are like weedes; the Husbandman that desires his corne should thrive and live, hee labours first to kill the weedes. I say sinfull affections

affections in the soule are like weedes in the ground, or foyle; if wee desire that grace should thrive, and to performe gracious duties with content to our selves and to God, we must labour to kill our lusts. When wee find in our selves an unaptnesse, and an indisposition to the performance of gracious duties, suppose it bee to prayer, to humble our selves before God, to heare the word of God, &c. let us then reflect on our selves, and see what sinfull lusts there have gotten strength, and labour to abate the power of that, and then certainly wee shall live with Christ, wee shall bee enabled to performe holy duties; So saith the Apostle (in the second place) *If wee bee dead with Christ, wee beleewe that wee shall also live with him.*

Which is the second thing I proposed in the beginning. The connexion, and conjunction of these two; *If wee bee dead with Christ, wee shall also live with him.*

Where first give me leave to remember you of what I formerly delivered in the unfolding of these words: that the life that the Apostle here meanes, when he saith; *If wee bee dead with Christ, wee shall also live with him*; it is the same that in verse 4. hee calls *Newnesse of life*. Therefore wee are buried with him by baptisme into death, that as Christ was raised by the glory of the Easter,

*so wee should walke in newnesse of life. I say the Apostle meanes here the life of Grace, which in verse 4. hee calls newnesse of life. And in verse 11. hee calls it living to God : Likewise reckon yee your selves dead to sinne, but alive to God. Though secondarily, and by consequent, I deny not but that the Apostle meanes living with God in life eternall. And the reason is, as I shewed before, that the difference of the life of grace, and the life of glory, it is not in Nature, but in degrees, Grace is Glory begun, and glory is nothing but grace perfected. As the childe in the wombe hath the same life that it enjoyes in the world, only then it is in a further degree: so the life that a Christian enjoyes in this world, it is the same life in nature, though it differ in degrees from that hee enjoyes in heaven.*

*The Apostle useth the future tense; If we bee dead with Christ, wee believe that wee shall live with him, for these three reasons.*

*First, to shew the order and Methode betweene this life, and the former death : because this life in nature, though not in time is after our death with Christ. As it is in nature, the introducing of habites in nature, is after the expelling of privations, as the enlightning of the ayre in nature is after the dispelling of darknesse.*

*Secondly, the Apostle useth the future tense,*

tense, because though the life of Grace bee here begunne, yet it is not consummate till afterward, in which respect the Apostle saith; *Wee beleewe that wee shall live with him.* Hee makes this life in respect of the complement, and consummation an act of faith, according to that in the Creed; *I beleewe the life everlasting.*

Thirdly, because the life of grace doth not fade as the naturall life perissheth, but it is an induring life. As Christ being once raised, he died no more, verse 9. so every member of Christ, he that is once quickned, and raised with Christ from sinne, hee dieth no more, so saith Christ, *Ioh. 5. 24. hee that beleeveth hath eternall life.* What? hath every one that beleeveth life eternall? Yes, every one that beleeveth hath life eternall in hope, and in the beginning of grace; because hee hath that life for the present, that doth not fade and perish, but endure to eternitie, *Verily, I say unto you, hee that heareth my word, and beleeveth in him that sent mee, hath eternall life, and shall not come into condemnation,* which expresseth the former.

Now what this life of grace is, this spirituall life, will appear by comparing it with spirituall death. It is the propertie of opposites being set together; as to impugn, and fight against the nature one of another, so to discover the nature one of another.

Now



Now Spirituall death, as the Naturall includes two things.

First, a separation from the fountaine, and principle of life.

And, as a consequent of that, a privation of the faculties, and acts of life.

Joh. 6. 63.

Looke what the soule is to the body, the same is the Spirit of Christ to the Soule, it is that that enlivens and quickens it, so saith Christ, *Joh. 6. 63. It is the Spirit that quickens.* Now looke, as upon the parting of the soule from the body, the body dies; so upon the separation of the Spirit of God from the soule, the soule dies. So it was in Adam, when by eating the forbidden fruit, hee had cut off, and separated himselfe from the fountaine, and principle of life, he died spiritually. I say, as when the Soule that enlivens and quickens the body, when that is separated the body dies, so the Spirit of Christ that enlivens and quickens the soule, when that is separated from the soule, the soule dies.

Secondly, looke as upon the separation of the soule from the body, there follows a deprivation of the faculties, and acts of life: so upon the separation of the Spirit of God from the Soule, there followes a deprivation of the habits and acts of grace. The gifts and habits of grace, are as the faculties; the acts and operations of grace, are as the acts

acts of those faculties: and as upon the separation of the soule from the body, there followes a deprivation of the faculties, and acts of life, so upon the separation of the Spirit of Christ from the Soule, there followes a deprivation of the habites and acts of grace.

If it be so, then spirituall life includes two things,

First, the having of the Spring and fountaine of life, the Spirit of God, and an union of it to the soule.

Secondly, the having the habites, and acts of this spirituall life.

First, the having of the principle of spirituall life, the having the Spirit of God in our soules: for it is not sufficient that there be a quickening Spirit, unlesse it bee united to us. For looke as when a man dies, the soule of a man, and the body of a man continue still, but there is no life, because the soule is not united to the body: so I say there may be a spirituall death, though there bee the Spirit of God, and the Soule; if the Spirit be not united to the soule: that is the first thing.

Secondly, where the Spirit of God is (as a consequent of the other,) there followes the faculties, and acts of life: the habituall presence of all the graces of the Spirit, and the actuall exercise of them. In these two

*Simile.*

consists the nature of this life. These things premised, I come to shew the necessary conjunction of this spirituall life (that I have explained in the kind and nature of it) with spirituall death. *If wee be dead with Christ, wee beleeve that wee shall also live with him.*

Which Hypotheticall proposition, or supposition affords us this Categorical Position, that

*Those that are dead with Christ, shall live with him.*

For when the Apostle saith, *If wee be dead with Christ, we beleeve that wee shall also live with him.* This is supposed: as much as if he had said in effect;

*They that are dead with Christ, shall live with him; Or,*

*They that are dead to sinne, shall live the life of grace.*

Looke as it was with Christ, so it is with the members of Christ, as hee being dead rose againe, and could not choose but rise againe. (As it is said *Act. 2. the chaines of death, the cords of death could not hold him;*) So it is with every member of Christ, hee that is dead with Christ, must needs live with Christ, Death cannot hold him, nor death

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in sinne. The Apostle affirms as much in this Chapter verse 5. *For as wee are planted into the likenesse of his death, so wee shall be also into the likenesse of his resurrection.* If wee be planted with Christ into his death; (there is our death with Christ,) we shall be also in his Resurrection: (there is the conjunction, and connexion of our life with Christ,) where the Apostle not only averres the truth of the former proposition; but withall innuates the reason of it: those that are planted with Christ into the similitude of his death, shall also into the similitude of his Resurrection; Why? because they are planted with Christ. As a Plant that is grafted into a stocke, it partakes of the whole vertue of the stocke: so every member of Christ, hee that by faith is grafted into Christ, and made partaker of the vertue of Christs death, to the mortification of sinne: that man also is made partaker of the vertue of his Resurrection, to the reviving, and quickening of him to a new life of grace.

The ground of it is this; First, to whomsoever Christ communicates himselfe, hee communicates himselfe wholly; to whomsoever hee imparts the vertue of his death for the killing of sinne, to him hee imparts the vertue of his Resurrection to revive, and quicken him to a new life of grace; *If wee be planted with Christ into the similitude of*

*his death, wee shall be also into the similitude of his Resurrection; because wee are planted with him. Every plant partakes of the whole vertue of the roote, and by consequent wee partake as well of the quickening vertue of Christ to raise us to the life of grace, as of his crucifying vertue to kill sinne.*

The second reason is from the insufficiency of the one without the other; *If wee be dead with Christ, wee leaue that wee shall also live with him; Why?* because death with Christ is insufficient, unlesse wee live with Christ. Philosophie saith that nature doth nothing in vaine: much lesse doth Christ, the God of Nature. Now as in Christ, it was in vaine for him to die for us, unlesse hee had risen againe: so it is in vaine, and ineffectuall for the members of Christ to die to sin, if they be not quickened to the life of grace.

The reason is this, that death to sinne indeed, defaceth the Image of sinne, but it doth not renew in us the Image of God: Now it is the Image of God that makes us fit and capable of eternall life: It is true, the righteousness of Christ gives us title to eternall life; but our owne inherent righteousness qualifies us, and disposeth, and makes us fit, and capable of it, *for without holinesse no man shall see God. Flesh and blood shall not enter into the kingdome of God.* By mortifying of sinne, wee cease to be sinners; by  
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mortifying of sinne we have the Image of Satan defaced; but the Image of God is not renewed in us; therefore besides our death with Christ, there is required our life with Christ, that so besides the defacing of Satans Image, wee may have the Image of God renewed, that wee may be capable of eternall life, and be qualified and disposed, and made fit to partake of *the inheritance with the Saints in light.*

The third Argument is drawne from the opposition betweene the life of sinne, and the life of grace; Philosophy tells us that in those opposites, that are immediatly opposite; that is, such opposites where one must of necessitie be in the subject, if one be removed, the other of necessitie followes the subject; Health and sicknesse are immediate objects, a man must either bee sicke or well: Now that which removes sicknesse, restores health, that that expells darknesse out of the Ayre, it brings light. Now the life of sinne and grace are thus opposite, that that takes away the life of sinne then, it must of necessitie bring with it *the life of grace.* If Christ mortifie sinne in us, and take away the life and vigour of sinne, Christ of necessitie must bring into the same subject *the life of grace;* because these are immediate objects, hee that takes away the one, must bring in the other, as that that takes away sicknesse,



brings in health. This shall suffice for the prooffe of the point. I come to make use of it.

*Vse.*

*If wee be dead with Christ, wee shall also live with him.* Those that are dead with Christ to sinne, as Christ died for sinne, those shall live the life of grace. If it bee so, if there be such a necessary connexion betweene these two, then it followes backe againe, that those that doe not live with Christ, those are not dead with Christ. For looke as it is betweene Faith, and good Workes, if good workes be necessarily joyned with Faith, then where there are no good workes, there is no faith : So thus it followes, if spirituall life, *the life of grace*, bee necessarily joyned with death to sinne, then wherethere is no life of grace, there is no death to sinne. According to that of *Saint Chrysostome*, faith hee, it is true indeed, faith without workes is dead ; so it is true on the other side, workes without faith is dead. No man can performe good workes, though hee may for substance, yet not *formaliter* without Faith ; hee that hath not Faith, hath not Workes. If good Workes be necessarily joyned with Faith, then where there are no good Workes, there is no Faith : so if our life with Christ bee necessarily joyned with death to sin, then, where there is no life with Christ, there is no death to sinne.

*S. Chrysost.*

You



You will say, how shall wee know that we are alive with Christ, and dead to sin ?

I answer, you shall know it by three Characters.

First, that which is the cause of spirituall life, as that which is the cause of naturall life, is union with that which is the principle and fountaine of life : Now the fountaine of life is Christ, so saith the Apostle in *1 Ioh. 5. 12. He that hath the Sonne, hath life; hee that hath not the Sonne hath not life.* Now what is it that unites us to Christ ? It is faith that knits us to Christ, so saith the Apostle, *Gal. 3. 20. The life that I live is by faith in the Son of God.* Looke as the cause of the naturall life, is the union to the principle of naturall life: so the cause of spirituall life, is union to that which is the principle of spirituall life. Now the cause and fountaine of spirituall life is Christ, so saith the Apostle in this chapter verse 11. *Likewise reckon yee your selves dead to sinne, but alive to God through Iesus Christ our Lord.* It is through Christ that wee are alive to God. Now I say, that that knits and unites us to the fountaine of spirituall life, it is Faith. Hee then that hath Faith, that man is alive to God, but hee that hath no faith, that man is dead in sinne; that is the first character by which wee may know, whether we be alive with Christ or no, if we have this spirituall life.

Secondly,

*1 Ioh. 5. 12.*

*Gal. 3. 20.*

*Rom. 6. 11.*

Secondly, we may know it if wee have the exercises of this spirituall life. Every thing delights to operate, and exercise answerable to its life: where there is a naturall life, there is a delight in actions that are naturall; where there is a sinfull life, there is a delight in actions that are sinfull. Take a man that sinne lives and reignes in, it is life to such a man to serve sinne, to performe and satisfie his sinfull lusts: so, where there is delight in performing spirituall duties, it is an undoubted argument that that man hath spirituall life in him. Take a man that delights in prayer, in hearing the Word, in contemplating, and meditating of Gods goodnesse towards him, and in other spirituall duties, this is an argument that that man hath spirituall life, because he delights in spirituall actions.

The ground of it is this, all delight proceeds from similitude, and conformity: wee delight in things that are like us: Now when a man is spirituall, there is some likenesse betweene him and spirituall actions, and so hee delights in them. Take a carnall, naturall man, he delights not in spirituall duties, it is death to him to doe that which is good: when he comes to betake himselfe to prayer, to performe religious duties, to sanctifie the Lords day, to keepe a watch over himselfe, to checke his sinfull lusts, it is death to a naturall

naturall man ; Why ? hee hath no delight in spirituall actions, because hee hath nothing in him that is spirituall, all delight proceeds from likenesse and similitude, that is the second Character that wee have this spirituall life, if we delight in spirituall actions.

Thirdly and lastly, another Argument of spirituall life is, if we have the properties of life, and they are three as Philosophers say.

The first is nourishment.

The second is augmentation.

The third is generation, or production of the like.

So answerable, wheresoever there is spirituall life, in some proportion there is all these three.

First, there is nourishment ; *As new borne babes desire the sincere milke of the Word,* 2 Pet. 1. 2. Where there is a new life, there is a desire of the sincere milke of the Word. Take a man, that is a dead man, hee desires no meate, Why ? there is no life in him. Now looke as a man that lives a naturall life, hee desires naturall food : so hee that is spirituall, hee that lives a spirituall life, hee hungers and thirsts after the word. As where there is the life of sinne in a man, that man desires after all things that may fill and increase, and preserve that life in him, so in spirituall life there is a desire after the spirituall food of the Word, to preserve this life.

2 Pet. 1. 2.

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*Simile.*

The ground of it is this, God never gives any grace to a man, but hee gives a man a care, and indeavour to preserve that grace: God never gives a man spirituall life, but he gives withall a desire to preserve that life. Now how can a man preserve it? How should a man preserve life, but by food? by diligent repaying to the places, where the spirituall food of his soule is provided? It is with this spirituall life, as it was with the fire on the Altar : The fire on the Altar, though it came from heaven, yet when it was kindled, they were bound to preserve it by ordinary meanes, to put fuell to it : so when God hath kindled that spirituall life, wee must not turne off all the care on God, let God take care for the life hee hath wrought in us; but God will give a desire to a man, to keepe that fire, to put continuall fuell to it, to preserve and nourish it. That is the first propertie of life, to looke for nourishment. God never gives a man grace, but he workes in that man a desire, and indeavour to preserve it.

The second propertie is Augmentation, and growth, and proceeding from one degree of grace to another, when wee find our selves more strong to performe the duties that are spirituall, when wee find sinne more weakened. This spirituall growth in grace, is a propertie of this spirituall life. If di-  
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vers Plants bee planted, if wee see some of them grow, and others doe not, wee conclude, this is dead, why? it growes not. As it is in nature, so it is in this spirituall life, where there is no growth, there is no life. Every thing that lives, hath the property of life, it hath the facultie of growing. Which I would notwithstanding have to be understood: not, but that this life may admit of a Winter, there may bee an increase, and decrease: but yet there is a continuall straying after perfection; Though sometimes the streame may be so strong, that it may carry them downe: yet they bend their strength against the streame, they labour to grow up more and more. That is the second proper- tie of life, augmentation; where there is spirituall life, there is growth.

The third is Generation, where there is life, there is a facultie and power to beget. As in a coale, a live coale will kindle a dead one; a dead coale cannot kindle another, there is no heat in it. So it is in this spirituall life, where it is, there is a desire to beget others: as Christ saith, *When thou art converted, strengthen thy brethren.* When thou hast spirituall life begotten in thee, labour to beget it in others. Wee see it exemplified in *Ioh. i. 44.* no sooner had Christ called *Philip*, but presently *Philip* calls *Nathaniel*. No sooner had Christ by his Word begotten spirituall life

*Ioh. i. 44.*

in *Philip*, but *Philip* indeavours to beget the same in *Nathaniel*. This is the difference betweene a live and a dead coale, a live coale can beget life in another coale, and kindle the same fire in another, but a dead coale cannot. That man that hath spirituall life in him, hee will improve all opportunities and occasions that are offered to beget others to a spirituall life.

The ground of it is, hee findes a sweetnesse, and a goodnesse in spirituall life, and that is the reason, out of love to his brethren, and an indeavour to glorifie God, he desires to beget others to this spirituall life. This is the first use : The Characters by which we may know whether wee have this life or no.

Secondly, if such as be dead with Christ shall live with him. This should be an argument to perswade us to labour for death with Christ. Can any prize be propounded better to a man then life? what will not a man doe for life? *S. Austin* in his 45. Epistle, saith hee, *Wee see men indure death almost for life, for the enjoying of it for a little while.* Shall men doe so for a naturall life? shall not wee much more for a spirituall life? If these bee necessarily joyned, if he that is dead with Christ, shall certainly live with him : then this should bee an argument to perswade us to die with Christ, that

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we may come to live with him. And this the rather, because by dying with Christ, wee shall enjoy, not onely a fading, perishing, naturall life, but

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 } Life. }  
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First, a spirituall life, in *Ephes. 1. 4.* it is called *the life of God*, because it resemblenth the life of God. Now that which is spirituall is more excellent than that which is naturall and corporall. The ground of it is this: because the nearer a thing approacheth to that which is more excellent, the more excellent that must be. Now the life spirituall as it approacheth more neare to the life of God, the more excellent it must needs bee, it must needs bee more excellent then the naturall life, that is the first reason. By dying with Christ we shall live with Christ, not onely a naturall but a spirituall life, such a life as approacheth nearer to God then the life of nature.

*Ephes. 1. 4.*

Secondly, we shall enjoy a life not fading and momentary, but an eternall life; for (as I sayd) the difference betweene the life of grace and glory, is not in the nature but in the degrees; in whomsoever there is a sparke of true grace begun, it will certainly hold out till it grow to a flame of immortality, if like the fire upon the Altar it bee nourished with



*fuell,* so that a man that is once dead with Christ, he shall not live onely a spirituall life for a while, but an eternall life in this world and in the world to come, and both these should be arguments to stirre us up to labour for this death with Christ, because wee shall live with him, not onely a spirituall life, but such a spirituall life as is eternall. So much for the second proposition.

Now I addresse my selfe to the third.

*If we be dead with Christ, we beleewe that we shall also live with him.*

*We beleewe*] Or we are perswaded, or wee are assured saith Cardinall Caietan, upon this place wee are *undoubtedly assured*. The word in this place is a word of affiance and confidence; As if he had sayd in more words thus, not onely the thing is sure and certaine in it selfe, that they that are dead with Christ shall live with him; for so many things are sure and certaine in themselves, and yet wee may remaine uncertaine of them. The reason is, because the assurance of them procedes, not so much from the certainty of the thing, as from our apprehending and knowing that certainty. It is not a thing onely sure in it selfe, but it is a thing whereof they themselves are sure and certaine: *If we be dead with Christ,*

*Christ, we beleeve, we are perswaded or assured that we shall live with Christ. Which being so, the conclusion is,*

*That the know'edge of a mans owne mortification doth seale up to a mans soule and conscience the assurance of his salvation.*

*Or thus.*

*They that are dead with Christ, may beleeve or rest assured that they shall also live with him.*

Not onely with the life of grace (although as I heretofore proved, from the scope and drift of the Apostle in this place; this life the Apostle principally intends; for this they actually doe, *they that are dead with Christ actually for the present live to God, vers. 11.*) but they shall live also the other life of glory: *they that are dead with Christ may be assured that they shall live, with the life of glory, not onely of grace here, but of glory hereafter.*

Where first, that you may not mistake or misconstrue me, observe. I doe not say that he that is dead with Christ, or mortified, is presently assured that hee shall live with Christ. The reason is, because a man may be mortified, and yet not know that hee is mortified at some time. Now our assurance springs not so much from our mortification as from the assurance, and knowledge of our mortification. In which respect it is ordina-

ry

*Simile.*

ry for those that are babes in Christ, and young beginners, to make doubt and question of their title to heaven, as the aged also in Christ sometimes may doe. The reason is, because though they be mortified in part, yet because grace is weak it is almost undiscernable, in respect of the infinite masse of corruption. In which respect it is with them as it is with the Marriners needle, which though it be truly touched, yet it takes not the North point at the first, but it first shakes and trembles, and then is fixed: So a man that is regenerate, and mortified presently as soone as he is regenerate, he is not assured of salvation, but first shakes and trembles, there is a kinde of spirituall palsey, a trepedation in the soule. The reason is not because of mortification, it proceeds not from the nature of it, but because mortification is weak, therefore he cannot have great assurance, for assurance comes from the long continuance, and experience of the power and practise of mortification.

And as it is in young beginners in respect of the weakenesse of grace, so it may be in a growne man in Christ in respect of the strength of temptation. He that hath beene assured of his salvation by the evidence of his owne conscience, and Gods Spirit, that he hath the beginnings in truth and sinceritie of mortification, yet he may have his assurance

furance interrupted, there may be a kinde of interposition, he may loose it in respect of the present sense and apprehension of assurance. Iust as it is with the Sunne, so long as the Sunne is continued, so long there is continuall ground and cause of light: but notwithstanding the discerning and perceiving of the light may be taken from us by the night, or by an eclipse, or by clouds, that may take away the sight of the Sunne. Iust so it is with a regenerate man, a mortified man, hee that is not onely a babe in Christ, and hath made some beginning in the course of mortification, but he that is a growne man, and gone on in the practice of mortification, yet notwithstanding he may come to doubt and question his salvation, and his right to heaven sometimes. The reason is because sometimes by reason of temptations, or after the committing of some great and haynous sinne, mortification in him may be clouded for a time, so that hee may loose his assurance, the present sense and apprehension of that assurance that may bee lost for a time.

Iust as it was in Christ when hee was on the Crosse in combare for our sakes, hee seemes to have lost for the present, the assurance and apprehension of Gods love, hee sayd, *My God my God why hast thou forsaken me?* The vaileing of the dietie was a kind of differ-

*Simile.*

dissection, and forsaking of Christ, in respect of evidence and assurance, yet hee had the ground of his assurance still; the humanitie of Christ was individually and inseparably united to the God-head, which was the ground of this assurance. I say then it is not every man that is mortified that hath presently assurance of salvation; no, nor every man that once hath had assurance of salvation that hath this assurance alway: it hath eb-bings and tides, wanes and fulls; but indefinitely true mortification seales up to a man the assurance of salvation; hee that is dead with Christ, that man may be assured he shall live with him.

Reas. 1.

Rom. 8. 13.

2 Tim. 2. 11.

And the reason is, because God hath made a promise of life, and hath intaled everlasting life (as it were) to those that are mortified, *Rom. 8. 13. If yee live after the flesh yee shall die, but if through the Spirit you mortifie the deeds of the body yee shall live.* Looke as God threatneth death to men that walke after the flesh, so he hath promised, and covenanted to bestow life on those that mortifie the deeds of the flesh. So in *2 Tim. 2. 11.* saith the Apostle, *This is a faithfull saying and worthy to be beleaved: for if wee bee dead with him, we shall also live with him.* It is a faithfull saying. Now what firmer foundation or more pregnant rock can wee have of assurance then the promise of God? saith Saint

Saint *Austin*, he to whom truth it selfe hath made a promise, how should hee be able to be deceived? he that is truth cannot lye. As God cannot be deceived so hee cannot deceiue: S. *August.* in the 12. Booke of his confessions Chap. 1.

S. *Aug.* lib. 12  
cap. 1.

It is true saith *Bellermine*, wee neede not feare in respect of God, to whom hath God promised eternall life? to them that are mortified, and they shall certainly enjoy eternall life, but here is the question.

*Bellarm.*

How shall we know that we are mortified?  
I answer briefly.

*Quest.*  
*Answ.*

First, where God gives a grace, commonly at one time or other, God gives a man a gift to discernethat grace, I doe not say in the beginning, when grace is as it were, in its infancie, and beginning, or in temptation, but at one time or other God gives another gift, that is, a gift whereby a man shall discernethat grace, or else how shall God have the glory of his grace, if we cannot be assured that we have it? Or how shall we have comfort by the Grace of God, if our selves cannot come to be assured of it?

But, saith he, Doe we not know that many men deceive themselves with false perswasions of mortification? Many men thinke that sinne is dead in them, when it is not dead but sleepeeth; As ignorant men thinke

*Obiect.*

thinke the Flie in winter is dead, when others know that the Flie is but benumbed, there is life in it, though shee doe not exercise that life.

*Ans.*

But I answer what then? what though that foolish and antick man at *Athens* thought all the Shippes that came to *Beream* were his owne, because hee thought the Shippes his owne should the owners of them not thinke they were theirs? If a man in a dreame think that hee eates shall not men therefore that are awake be assured that they eate? It followes not that because some men are deceived with a perswasion of mortification when they have it not, that therefore others that are indeed mortified should not bee perswaded of it.

Well saith he, how shall we know it?

*Quest.*  
*Ans.*

I answer, a man may know it three wayes.

First, by the Word of God, which God hath left as a Test or Touch-stone, whereby men may try the sinceritie and truth of their mortification. Heretofore I have given some notes, and characters (whereby ye may discern whether you are mortified or no) out of the Scriptures. The first thing whereby we may try the truth of our mortification is the Scripture, which God hath left to bee a light to our feet, and a Lanthorne to our paths, to bee a Touch-stone whereby wee may



may discover whether our mortification bee sincere or counterfeit.

Secondly, there is another testimonie, and that is the testimonie of our owne conscience, when the conscience being renewed and sanctified, conscience beares witness before God, out of long experience of the truth, and sinceritie of mortification, that wee are mortified: for this assurance, that ariseth from mortification, ariseth not from one act, but from long experience of mortification. Now any man knowes, that knowes the nature of experience, that that ariseth from many acts. The second meanes then to know we are mortified, it is from the testimonie of our owne conscience, and spirit, as the Apostle saith, *Rom. 8. 16.* that beares witness *that wee are the children of God*, that we are mortified.

*Rom. 8. 16.*

Thirdly and lastly, there comes another testimonie as a meanes, and that assures the rest, that is of Gods Spirit, that calmes the conscience, and perswades of this, that wee are mortified, and so by consequent that wee have right to heaven. That is the first reason then, hee that is mortified, that is dead with Christ, hee is assured to live with him; because God hath promised life and salvation, to such as are dead with Christ, and such as are dead with Christ, they may know themselves at one time or other to bee dead with Christ.

Reas, 2.

Secondly, Mortification seales up to a man the assurance of salvation, because it seales to a man the assurance of his being in Christ. The argument is this, hee that may be assured that hee is in Christ, may bee assured that hee shall be saved: but hee that knowes that hee is mortified, and dead with Christ, hee may be assured that hee is actually in Christ: therefore he may be assured that hee shall be saved.

I aske, whence comes this death with Christ? Whence comes it that sinne is mortified in a man? Is it not because hee is in Christ, and is united to Christ? and thence it is because hee is united to Christ, that hee partakes of the vertue, and Spirit of Christ, whereby sinne is mortified; Let this bee sufficient to bee spoken for the prooffe of the point.

Vse 1.

In the first place, it serves for confutation: for if they that are dead with Christ may be assured by this, that they shall also live with Christ. Then surely a man may attaine a greater assurance of salvation, then *Belharmin*e, and the rest of that faction perswade men he may. They say a man cannot attaine it by the contemplating, and viewing of the grace of God in him, hee can but attaine a kind of hope of salvation; a kind of doubting, conjecturall, morall assurance; but for this assurance that we speake of, our Countrey-

Countrey-men at *Rhemes* sticke not to say that it is a damnable false thing, upon *Rom. 9.* such an assurance as is impossible to bee attained in this life, except it be by revelation, and by extraordinary meanes. And then they say moreover, if it bee attained, it is perilous, and dangerous to attaine: because it opens to men, a gappe to all licentiousnesse; for say they, if a man may be assured of his salvation; let him doe what he will, hee shall be saved.

*Rhem. on  
Rom. 9.*

I cannot now enter into the lists with these *Rhemists* at this time, but give me leave to their objection to returne two things.

First, (say they) it is impossible for a man by mortification, to come to be assured of his salvation. I desire them to unriddle me this; They say, a man by mortifying, by macerating himselfe, by fasting and sackcloth, and by whipping himselfe, hee may merit salvation and heaven; May hee merit heaven, and not bee assured hee shall come to heaven? What? is it because God is ignorant, and knowes not their good deeds? or because hee is unjust, and will not reward them? If they say either, it is blasphemie, if they give way to either of them, then they give way to this doctrine that wee speake of. If a man by macerating himselfe, in sackcloth and ashes, by whipping, and bearing himselfe, may merite heaven (as the *Papists* joynly

no. 10. 8.  
Rom. 8.

joyntly affirme, or most of them; And *Ger-  
ser* in his second booke of Discipline. Chap.  
8.) then certainly a man, by mortification  
may come to have assurance of heaven: for  
if a man bee not assured, but doubts, that  
doubt must come, that either God knowes  
not that wee deserve heaven, by our morti-  
fication, and then God is not omniscient;  
Or if hee doe know it, hee will not re-  
ward us according to our merits, and then  
hee is unjust; either of which to affirme is  
blasphemy. So their owne tenent over-  
throwesthemselves. See the difference be-  
twene truth and errour, one truth and ver-  
tue contraries not another, but one vice and  
errour contradict each other: as Covetous-  
nesse opposeth Prodigalitie, &c.

Secondly, say they, as it is impossible to  
attaine, so it is dangerous to attaine, this o-  
pens a gappe to licentiousnesse. I wonder  
what feare there is of this, since wee affirme  
that this assurance is to bee had by holinesse,  
by mortifying of our sinfull lusts. It is true  
indeed, if we had assurance, if we did main-  
taine that it might bee gotten, notwithstan-  
ding that we went on in the practice of our  
sinfull lusts, then it were another matter: but  
wee affirme that this assurance is had only  
by the practice of mortification, by morti-  
fying, and subduing our sinfull lusts. And  
as it is gained by this, so it is to be preserved  
by

by this. I wonder then what feare here can be of opening a gappe to licentiousnesse and wickednesse, by maintaining assurance of salvation, when we maintaine here with, that assurance is had by mortification, and is to be kept, and preserved only by it. The rule of Philosophy here is true, the same cause that produceth, the same cause preserveth a thing: but to let them passe and to returne to our selves.

If those that are dead with Christ, may come to be assured, that they shall also live with him, how should this stirre up all of us to labour for mortification! To indeavour to subdue and mortifie our sinfull lusts, that we may come to bee assured, that after wee shall live with God! It is that that the Apostle commands, 2 Pet. 1. 10. saith he, *Give diligence to make your calling and election sure. Give diligence,* it is not a thing so easily attained as some dreame, it is a thing that requires cost and paines, a man hath it not but after long practise and indeavour of mortification. Now, I say, it is that that the Apostle perswades us unto, to give diligence to make our Calling and election sure. It is sure enough in Gods counsell, we should labour to make it sure in our owne conscience. Wee may complaine, men give diligence to make their houses sure, to make their lands, and preferments, and offices, and

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friends

Vse 2.

2 Pet. 1. 10.

friends sure, but how few give diligence to make their Calling and election sure?

Yet I know not when there was ever more need, that wee of this place should labour to make our calling and election sure then now, wee perceive already that wrath is gone out from God, and the Angell of the Lord hath stricken some among us, and they have fallen on the right hand, and on the left hand before us, and behind us, and wee our selves know not when our turne may come. Now the lesse assurance we have of being here on earth, the more wee should labour for assurance of our well being hereafter in heaven. And if wee have once this assurance, this will bestead us, and minister comfort in all calamities. What though we bee poore, if wee have this assurance, wee know wee shall come there, where there is durable, unperishing riches: What if we be in disgrace? this will make us possesse our soules with patience, and tell us that we shall come shortly to a place where wee are assured, all teares shall be wiped from our eyes, and all that blemisheth our name: What though we bee sicke? wee are assured that wee shall come to a place where we shall have no sicknesse but constant health. What though death come? It will make us chearfully to welcome it, and it will make us call it as *Saint Ciprian* doth, the Midwife of immor-

immortalitie, that shall translate and remove us from a fading perishing life, to the everlasting life. Then let us (that God hath bin so gracious unto, that he hath spared us, and visited others,) labour to improve the time to practise mortification, that in case worse come, wee may yet be provided. If wee adresse our selves to this, who knowes if God will not graciously spare us, and not afflict us: or if it come, wee shall have infinite comfort, then when our doores shall bee shut up, and we have no other comfort, yet then our conscience will witness comfortably, that notwithstanding wee die, yet wee shall come where wee shall live for ever. Oh then, as the Apostle saith, let us *give all diligence to make our calling and election sure.* It is a matter of paines, it is not easily gotten, but it will abundantly recompence the paines. If wee looke, and finde our sinfull lusts mortified in part, let not that satisfie us, let us not rest there, but goe further, and proceed in the worke of mortification: for looke as our mortification is, so is our assurance: the weaker our mortification is, the weaker our assurance of salvation, the stronger our mortification, the better assurance wee have of salvation.

Thirdly, if they that are dead with Christ, may rest assured that they shall live with him: then by the rule of contraries,

K 2

they

V/e 3.



they that are not dead with Christ cannot assure themselves that they shall live with him. If only he can be assured of salvation in whō sinfull lusts are mortified, then hee in whom they are not mortified, that man cannot bee assured of salvation. Indeed hee may have a kinde of a wilde hope, a presumptuous confidence, but it is such as will faile him in the time of need. Like to your Winter brookes, or land-floods; In the time of Winter when a man hath no use of water they flow abundantly; but in Summer, in the time of drought, when men have need, they are gone, they are not to bee had: So that assurance that a man hath, as long as hee goes on in the practice of his sinfull lusts, it is a wild, deceitfull presumption, such an assurance as will doe him no good when hee comes to need it.

I have read it was the manner of tryall that was used, when there was a controversie of land, whether it belonged to *Ireland*, or to *England*, they did take Snakes, and Toades, and poysonous Serpents, and put there, and if they lived there, they concluded it belonged to *England*, if they died, they judged it belonged to *Ireland*: the reason was, because no venemous thing will live there. I apply it thus, sinfull lusts are like Snakes and Toades, and venemous creatures: looke what soule they live in, if they live

live in a mans soule, it is an argument that hee belongs not to heaven, and wee know what place he belongs to then, onely to hell, if it dye in us, we may assure our selves that wee belong to heaven. Hee in whom sinne lives, and his lusts continue unmortified, that man cannot assure himselfe of salvation.

The reason is, because all assurance comes from the promise of God; God hath made no promise to men that continue and goe on in the service and obedience of their sinfull lusts. hee threatens nothing but death and destruction to such, *If yee live after the flesh yee shall dye, Rom. 8. 13.* This shall suffice to have spoken of the third point the certainty of this connexion, *If we be dead with Christ, we beleeve that we shall also live with him.* Mortification seales up to a mans soule and conscience the assurance of salvation: for they that are dead with Christ may rest assured, and perswaded that they shall live with him.

Rom. 8. 13.

I come to the fourth and last point, The cause and ground of this death to sinne and this life to grace, which is Christ, *If we be dead with Christ, we beleeve that we shall also live with him: If we be dead with Christ,* that is, if we be dead by the vertue and power of Christ, then wee beleeve that wee shall also live by vertue and power of the same Christ. The conclusion is this, that,

*As our death to sinne so our life to grace, they both proceede from Christ.*

If we be dead with Christ saith the Apostle, that is, if wee be dead by the vertue and power of Christ: if sinne be dead in us, then wee beleewe that wee shall also live with Christ the life of grace here, and of glory hereafter, by the power and vertue of the same Christ. I say, the point on which I shall insist is this, that as our death to sinne, so the life of Grace, they both proceede from Christ, Christ is the author and the producer of both. So saith Saint Paul in *Gal. 2. 20.* saith the Apostle, *I am crucified with Christ, yet notwithstanding I live, yet not I but Christ liueth in mee, and the life that I live in the flesh is by the faith of the Son of God, who loved me, and gave himselfe for me.* Looke what the Apostle Paul speakes of himselfe, the same may every Christian (in whom sinne is dead and mortified, and the life of grace wrought) speake of himselfe, saith the Apostle, *I am crucified with Christ*, that is, sin is crucified in me, sinfull lusts are crucified and mortified in me by the vertue of Christ, so saith he, *I live, yet not I, but Christ liueth in me, I live by the faith of the Son of God.* As I am crucified to sinne by Christ, so I live by the vertue of Christ. So in *Phillip. 3. 8,*

Gal. 2. 20.

Phil. 3. 8, 9, 10

9, 10.

9, 10. He desires so earnestly to be found in Christ that he contemned and undervalued all things but this, that he might be found in Christ, saith he, *I account all losse for the excellent knowledge of Christ, for whom I suffer the losse of all things, nay I account them not onely losse but dung, that I may winne Christ and be found in him,* we see in verse 10. the reason, *that I may know him and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death.* The reason why the Apostle desired to be found in Christ, and why in comparison of this he accounted all things as drosse, it was because he might bee made partaker of Christs death. What is the fellowship of Christs death, but to bee partaker of the Spirit of Christ that raised him from the dead: that by the same Spirit of Christ hee might bee raised from the death of sinne to the life of grace.

The reason of it is this, because as our death to sinne, so our life to grace, are both the worke of grace, from whom can wee expect the worke of grace, but from him in whom is the fulnesse of grace. so saith Saint Iohn: Ioh 1. 14. *The Word was made flesh, (that is, Christ) and dwelt among us, and wee saw his glory, as the glory of the onely begotten Sonne of God full of grace and truth.* Our death to sin and our life to Christ are both the effects of

Ioh. 1. 14.

Gods

Gods grace : Now from whom can we have the effects of Gods grace, but from him in whom alone is the fulnesse of grace ? The word was made manifest among us, in whom is the fulnesse of truth and grace. Look as it is in the naturall body so it is in the mysticall body, as in the naturall body all the naturall motion proceeds from the head, and from the vertue that is derived from the head to the members ; so in the mysticall body, all the spirituall motion it proceeds from the influence of the head, Christ is the head, and from him as from the head, is derived all the vertue to the members of Christ, by which the death to sinne, and the life of grace is wrought in us likewise.

Looke as it was in the oyle of *Aaron*, the oyle that was powred on the head of *Aaron*, it stayd not on his head, but descended to the skirts of his cloathing : So the Spirit of Christ, it rests not on Christ onely, but from Christ as the head, it descends upon all the members of Christ : The reason thereof, why as our death to sinne, so the life of grace proceeds from Christ, is because both are the workes of grace, according to that of the Evangelist, in him dwells all the fulnesse of grace, and in *Collos. 2.* the Apostle saith, *In him dwells the fulnesse of the Godhead bodily.* For the better and fuller opening of the point, give me leave to propose, and resolve

one question, and that is this. If our death to sinne, and our life of grace both proceede from Christ, that Christ is the author of them actions, then how is Christ the author of them? what kinde of cause is Christ sayd to be both of our death to sinne, and of the life of grace?

Quest.

I answer briefly, Christ may be sayd to be the cause both of our death to sin, and of the life of grace, in a fourefold respect, or hee is a fourefold kind of cause.

Answer.

Christ is the	1	} Cause as of our death to sin, so likewise of our life to grace.
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First, Christ is the meritorious cause; for Christ did by his death and obedience, not onely purchase for us a release and freedome from hell, and consequently title to heaven, but Christ merited for us, the donation of the Spirit of God, whereby we are made fit for, and capable of that inheritance. Christ not onely purchased a right to heaven, but grace & holines, whereby we might come at last to *ius in re*: For as I sayd before, by the righteousness of Christ onely we come to have right to heaven, but it is our owne righteousness, whereby we come to be made capable of that right to heaven, for saith the Apostle, *flesh and blood shal not enter into the kingdome of heaven.*

Ioh. 17. 19.

Tit. 3. 5.

*Flesh and blood, that is, nature uncorrected, unsanctified, and uncontrolled it shall not inherit the kingdome of God; therefore Christ hath purchased not onely redemption from hell, and title to heaven, but the donation of the Spirit of God, whereby we are made fit and capable of heaven, whereby wee are made meete, as the Apostle saith to be partakers of the inheritance with the Saints in light. So saith the Evangelist, Ioh. 17. 19. For their sakes saith our Saviour I sanctifie my selfe, that they also may be sanctified through the truth. Christ sanctified himselfe not onely to redeeme us from hell, and to procure title to heaven, but he sanctified himselfe that his members might bee sanctified, that by the merit and vertue of Christs sanctification we might be sanctified. So saith the Apostle to Titus, he hath bestowed on us the Spirit through Christ, Tit. 3. 5. not by the workes of righteousness that wee had done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the holy Ghost, which he shed on us abundantly through Iesus Christ our Saviour. It is through Christ onely, as through the meritorious cause, by whom wee obtaine the Spirit of God, by which Spirit our sinfull lusts are mortified in us, and by which we are quickned and revived to the life of grace, so Christ is the meritorious cause, hee deserved the do-*  
*nation*



nation of the Spirit from his Father.

Secondly, Christ as hee is the meritorious so he is the exemplary cause, as of death to sinne, so of our life to grace. Christ in dying to sinne he set himselfe as a patterne to us, to teach us also that wee should dye to sinne. Christ in rising from the grave hee set himselfe a patterne to us to teach us to rise from sinne, so he is the exemplary cause.

For Christ is a patterne for our immitation in his morall actions, and wee must resemble after a sort some of his Mediatorious actions also; not onely in the good duties that are commanded in the Law, but in those that he performed for our redemption; It is true in a different manner. Christ is a patterne to us in actions morall, that is in the good things that he performed that are commanded in the Law, he is our patterne to be imitated in the same kinde: As Christ was gracious to the poore, so should wee to them that are poore, and in distresse in the same kind; as he was temperate so may wee imitate him in the same kinde, though not in the same degree. But for his actions Mediatorious, we are to resemble some of them too, though not in the same kinde, yet in some way of use. As hee died for sinne, so wee should dye to sinne, as he rose from the grave so wee should rise from sinne to newnesse of life: so still Christ is our patterne. As Saint

*Austin* saith, Christ came not onely to helpe us, and to performe the things that wee ought to have done, but he came to teach us by his example what we ought to do. And he teacheth us, he is our Schoolemaster not only in his actions morall, but in his actions mediators; in the former we may imitate him in the same kind, though we cannot in the same degree, in the latter wee cannot imitate him in the same kinde, yet in some sort wee may.

We should be as the *Heliotropium*, that opens and shuts with the Sunne, so wee may follow the lambe wheresoeuer he goeth, as hee dyed for sinne so we must dye to sinne, as hee rose from the grave so we must rise from the death of sinne to newnesse of life, so Christ is the exemplary cause of our death to sinne, and the life of grace.

Thirdly, Christ is the morall, moving, perswading cause of both. That the Apostle wills *Timothy* to remember, 2 *Tim.* 2. 8. Remember, saith hee, that *Iesus Christ* of the seede of *David*, was raised from the dead, according to my Gospel: he bids him remember it, why remember it? because the very thought and remembrance that Christ dyed and rose againe, it cannot chuse but be a powerful motive to holinesse, for it makes men conclude & argue with themselves, what d'd Christ lay downe his life for us, and shall not wee lay downe

downe our lusts for him? Did Christ arise againe the third day from the Grave, and shall not wee rise from the death of sinne, to newnesse of life? Doe wee professe our selves to bee members of Christ, and not indeavour conformitie with our head Christ? Shall wee be like the Image or statue of *Nebuchadnezar*, to have a head of gold, and to have feet of mire and clay? So, Christ is not only the meritorious, and exemplary, but the moving, perswading cause: the very thought, that Christ died for sin, and rose againe, it will move us to die to sin, and to live the life of grace.

Fourthly and lastly, Christ is the cause efficient, as of our death to sinne, so of the life of grace. It were in vaine, that Christ were the meritorious cause, that hee had merited the donation of Gods Spirit, whereby sinne might be killed, and wee be quickened to the life of grace. It were in vaine for him to set himselfe as a patterne for us to imitate; and that hee is a morall cause to move, and perswade us to imitate him, unlesse hee were also the cause efficient, to worke in us this death to sinne, and this life of Grace: therefore Christ also is the efficient cause, hee workes in us, both a death to sinne, and the life of grace. For the understanding of which, know, that Christ not only saves us by merit, but hee saves us by efficacie too;

not only by Merite in deserving of life for us: but in efficacie in fitting, and preparing us to partake of life. Hee not only by death hath abolished, and removed death for sin; but hee abates in us daily the power of sinne, so hee is the efficient cause as well as the rest.

*Quest.*

But you will aske how comes Christ to be the efficient cause of *death to sinne*, and of *the life of grace*; by what meanes doth hee worke in us thesetwo?

*Answ.*

I answer, in Christs working in us these things: there are some things that concur in the first working of this *life of grace*, and *death to sinne*; and there are others that concur not to the first worke, but to the increasing, and augmentation of it.

Those that concur to the first worke are three;

1. The Spirit of God.
2. The Word of God.
3. And Baptisme.

Now those againe that concur not to the first worke of our death to sinne, and kindling of this spirituall life, but to the further increase, and augmentation of it, when it is wrought: they are two;

1. Faith.
2. And the Lords Supper.

Of every one of these briefly.

First, I say, the principall cause of *death to sinne*,

*sinne*, and of the *life of grace*, is the Spirit of Christ, so saith the Apostle in that place before alledged, *Rom. 8. 12. 13.* saith he, *If yee live after the flesh yee shall die; but if yee mortifie the deedes of the body through the Spirit, yee shall live.* It is through the Spirit of Christ whereby sinne is mortified in us, and through the Spirit of Christ that we are quickned to the *life of grace*. In which respect it is called the quickning Spirit: saith Christ *Ioh. 8. The spirit quickneth.* It is called also the Spirit of sanctification, *1 Thes. 2.* Why is it called the Sanctifying Spirit? because by it we are sanctified. Now what are the parts of Sanctification? They are two, first our death to sinne, the subduing of the power of sinne: secondly, our enlivening and quickning to grace. Now the Spirit of God is said to be a sanctifying Spirit in respect of both these: for from the Spirit of God it is that sinne is mortified in us; and it is from the quickning Spirit, that we are enlivened to a new life, so the principall cause is the Spirit of God.

There are two other causes, and those are instrumentall.

First, the Word of God, that is a powerfull meanes whereby God workes in us this death to sinne, and the life of grace; it is a powerfull meanes that God useth, as the Apostle saith, *for the battering, and demol-*

Rom. 8. 13.

Joh. 8.  
1 Thess. 2.

tion of all *Satans* strong holds. Our lusts of themselves are too strong for us to vanquish, it is the Spirit only that is mightier, that can vanquish them : but by what meanes doth the Spirit doe it? It is by the Spirit as the principall cause, but by the Word, as the instrumentall cause, or by the Spirit of God concurring with the Word. For the Word of it selfe is not of power to mortifie sinne, and to quicken us to a new life of grace : but as it is a meanes to convey, and derive to us the Spirit of God.

It is with us as it was with *Lazarus* when he was raised from the grave to a new life : hee was raised by the word of Christ, it was indeed by the word of Christ ; but it was not only the word of Christ that raised him : but the vertue of Christs Spirit went along with that word, and made that effectuell for the raising of him. So it is with us, it is not the Word only that is available for the mortifying of our sinfull lusts, or that quickens us to the performance of the holy duties of a new life : but the Word as it is the instrument of the Spirit of God which is the chiefe Agent.

Secondly, another instrumentall cause is Baptisme, that also is a meanes whereby the Spirit of God workes in us this *death to sin*, and *life of grace* : Now Baptisme is a cause of both these three wayes.

First,



First, as it is a cause resembling, or as a type, shadowing and pointing out to us, *our death to sinne*, and *our life of grace*: which type and resemblance was farre more expresse in hotter clymates and Countreys; in which in Baptisme they used to drench the child, to dippe it in the water, which dipping of the child in the water, was a resemblance and type to them, of their death to sinne with Christ: and their rising out of the water, exprest their rising to newnesse of life; so by Baptisme wee are said to bee dead to sinne, and alive to God through it, as a resemblance expressing to us this death and life.

Secondly, not only as a resemblance, but as a speciall meanes whereby the Spirit of God concurreth, and goes along with the Element of water, and makes it effectuell for the cleansing of us, as from the guilt of sin; so for the subduing the power of sinne, and working in us a new life: in which respect it is stiled by the Apostle in *Titus 3. The laver of regeneration*; that is, it is that meanes whereby the Spirit of God workes regeneration *this death to sinne, and life of grace*.

Tit 3.

Thirdly and lastly, Baptisme is said to be a cause, as of *our death to sinne*, so of *the life of grace*, in regard of the stipulation or covenant: because when wee are baptised, wee enter into a solemne vow, and covenant with



God, that we will forsake the Divell and all his workes: there is mortification; and that wee will lead a new life, there is vivification. So it is said to be a cause in regard of the stipulation, and contract that wee make then, solemnly by our selves, or by those that undertake for us that are our sureties, our God-fathers, and God-mothers: It is a meanes in that regard. Let this suffice to be spoken of the meanes whereby Christ as an efficient cause, workes this death of sinne, and life of grace.

Before I passe, let me tell you, as by these causes, this death to sinne, and life of grace is wrought: so there are other causes that serve not to kindle this sacred sparke, but to increase it, and make it grow to a flame: such meanes as doe not serve for the performing of the first act of mortification and vivification: but when once there is mortification, and quickning in the soule, they increase both, and those are principally two;

1. Faith.

2. The Lords Supper.

Col. 2. 12.

First, Faith, so saith the Apostle, in Col. 2. 12. *Yee are buried with Christ in Baptisme, wherein you are risen with him: through the faith of the operation of God.* I say, faith is not the meanes to give us the first assault, and impression upon sinne, to mortifie, and subdue it at the first: but when we are mortified,

fied, Faith helps, and increaseth, and perfects that worke of mortification. So that the sophisme of our adversaries is easily answered: say they, if wee bee risen through Christ, to a new life of grace, and through faith: then say they, wee have Faith before wee be quickned, for say they, that which is the cause of the effect, must goe before, as the cause of that effect. Now if Faith bee a meanesto raise us to a new life, then before wee have a new life, we have Faith; for saith the Apostle, *Yee are risen with him, through the faith of the operation of God*: therefore wee have Faith before wee can rise. I answer, with *Amesius*, Faith is not the cause of the first mortification, but the cause of the increase of mortification; it is not that by which at the first wee are quickned, but when once wee are quickned, it is that by which the worke of vivification is more and more increased. Conceive it thus, The worke of grace, is only the fruit, and effect of the Spirit of grace. Now when the Spirit of God enlivens, and quickens us, it begets in us, as other graces, so the grace of faith; Now when this grace of faith is wrought in us, by this wee are united more to Christ then before, and so partake more of the vertue of Christ, and so the worke of Mortification, and vivification is more increased. Faith then concurreth not to the first

act of mortification, and vivification, but it concurs to the increase, and augmentation of both.

The second meanes or cause that concurs not to the first act, but to the increase of mortification and vivification, it is the Lords Supper: for that serves (as the ancient Father calls it) as physicke received into the body, not only for the checking and curbing, and expelling of obnoxious humours, but for the restoring of health by consequent: so the Lords Supper duly received, it serves as a meanes to abate sinfull lusts in us, if it bee worthily received I say, not by a dead faith, he that receives it worthily, it is a meanes to mortifie sinne in him, and so by consequent, for the quickning of him to a new life, the life of grace, though not to the first act, yet to the increase of that former life that was in him. It is called meate. Now as the meate that wee receive cannot avails to beget a new life in a man: put meat into the mouth of a dead man, it doth not quicken him: put meate into the mouth of a living man, and it increaseth his life. So in the Lords Supper worthily received; it is not a meanes to worke the first act of Mortification, and vivification, but when once Mortification and vivification are begun, when there is a new life in a man: this serves as spirituall food to strengthen and increase that life.

Let

Let this suffice for the answer to the question proposed, If Christ bee the cause of death to sinne, and of the life of grace how hee is the cause, hee is the cause meritorious, the exemplary, the morall, and efficient cause: hee is the cause efficient, both by his Spirit, by his Word and by Baptisme. And then he is the cause efficient though not of the first act of mortification, and vivification, yet of the increase of them, that is, by Faith, and the Lords Supper. I come briefly to the use.

Well, if through Christ alone, and by vertue derived from him as a head wee die to sinne, and live to grace, then this serves to stirre us all up to desire and indeavour to bee in Christ, that wee may partake of the vertue of Christ, whereby sinne may bee killed in us, and mortified; and whereby wee may be quickned to the life of grace. It was the desire of *Constantine*, and the glory of him too, hee professed that hee had rather be a member of Christ, then the Lord and King of the Empire. Now if wee desire to partake of the vertue of Christ, our first care must be, to labour to be in Christ.

For looke as it is with a Plant, it partakes not of the vertue of the stocke till it be grafted into it, and then it doth; so it is with us if we be grafted into Christ wee shall partake of the vertue of Christ, by which sinne will

Vge.

be mortified in us, and we shall be quickned to a new life of grace. As it is in the naturall body, the members partake not of the vertue of the head, unlesse they be united to the head; so it is with us, except wee be united to Christ through a true and lively faith, (which is the sinew and ligament by which we are tyed to Christ) we doe not partake of the vertue of Christ. Indeepe many of us desire the favour of great ones, to receive benefit from them: but there is no man, no Monarch on the earth by whom wee can reape that benefit as we may by Christ if we be in him.

We acknowledge that Kings are Lords of life and death; yet they are not Lords of this life and death. All the Kings and Monarchs in the world, though they may take away the life of their subjects, yet they cannot take away the life of one lust or sinne; though perhaps they may give life to a man, that is, not to take it away when they may, yet they cannot give a new life to a man, they cannot work this new life the life of grace. Therefore it should bee our desire and indeavour, to be in Christ, that wee may partake of the vertue of Christ, since it is onely hee from whom the vertue comes, by which sinne is mortified, and wee are quickned to a new life. Let us labour to bee in him that wee may partake of this vertue. In *Zach.* 13. 1.

*Zach.* 13. 1.

It

It is called a *fountaine opened for sinne, and for transgression*. Christ is not onely a pond or a poole that is dried up, but a fountaine and perpetuall spring; if wee desire to have our soules washed from corruption and sinne, let us labour to wash them in this living spring and fountaine. And then it is a fountaine opened, not a *sealed fountaine* as wee reade in Scripture. And then againe, as it is a fountaine opened for the killing of sinne, so for the quickning to a new life. Looke as it was with that River that *Naaman* washed himselfe in, he was not onely cleansed of his Leprosie, but his flesh came againe as the flesh of a childe; so every one that is washed in the blood of Christ he is not onely cleansed from the Leprosie, and corruption of sinne; but his flesh comes as the flesh of a childe; the life that he formerly had in *Adam*, comes againe to him by the vertue of Christ. That is the first Use; if our death to sinne, and life in grace proceede both from Christ, this should be a motive to us to labour to be in Christ, that we may die to sinne and live with him.

Secondly, if our death to sinne, and life in grace proceede from Christ, then when wee finde in our selves sinne in any sort mortified, and that wee are inabled to performe holy duties; wee know from whom wee have it; let us know to whom

we

Use 2:  
To returne  
the prayse of  
grace to  
Christ.

we ought to returne the glory of it. Let us say as *David*, *through thee we have done valiantly*. It is through Christ, and by vertue from him that wee overcome our lusts, or else they are too strong for us. If wee be enabled to doe holy duties, let us lift up our eyes to heaven, and say, through thee O Christ wee are enabled to doe this. As all the vertue whereby wee dye to sinne, and live the life of grace is from Christ, so it is equall that all the glory should bee returned to Christ. It is the greatest sacrilege in the world, to attribute any thing to us. To mortifie sinne it is a part of Christs kingly power, of his kingly office. Now hee that chalengeth any vertue, and power to mortifie sinne in himselfe, or to raise himselfe to a new life of grace, hee is guilty of high treason, hee usurpes on the Kings prerogative. It is Christs prerogative onely to mortifie sinne in us.

Thirdly, if it come of Christ alone, our death to sinne and our life of grace; then wee see what to judge of them that are out of Christ, sinne is neyther mortified in them, nor they quickned to a new life of grace. If all water proceede from one Fountaine, then that that is seperate from that Fountaine must of necessitie be dry. If Christ be the Fountaine of all Grace, by which our sinnes are mortified, and wee quickned to a  
new



new life, then they that are out of Christ, they cannot have eyther death to sinne, or the life of grace: Whatsoever is in them it is dead, if there bee any thing that is good, whatsoever it is it is dead, whatsoever is alive in them it is but dead, it makes them dead to grace here, and assures them that except they be revived, they shall goe from one death to another, from spirituall death to eternall, for evermore.

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*FINIS.*

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N

[illegible]

THE  
WOUNDED  
SAVIOVR.

ESAY. 53. 5.

*But he was wounded for our transgressions.*



It was not without good reason, that among all the Prophets in the Old Testament, our Prophet *Isay* onely should bee stiled by ancient and moderne writers, the Evangelicall Prophet. He that reades this Chapter whereof my Text is a portion will confesse as much.

The Chapter containes a description of Christ, of his coming into, and his harsh entertainment in the world, his sufferings and resurrection, so fully and punctually, that at the first view a man would think it were rather a History than a Prophecie, and rather a relation of some what past, then a prediction of any thing to come. Wherein, for the better distinct understanding of the method, and coherence of the words, know that *Isay*, (the Eagle-eyed Prophet, as one calls him) having in the second verse of this Chapter shewed how meane and contemptible in the eyes of men, Christs incarnation should be. In the fourth verse hee shewes what the judgement, and censure of the world should be concerning Christ, how basely and indignly they should conceive of him; not as hee was indeede the innocent, & immaculate Lambe of God, but as a notorious malefactor, one that for his owne sins was stricken of God, and humbled. But how unjust and impious their opinion was, the Prophet shewes in Vers. 5. whereof my Text is a part.

First, by remooving the false cause of his suffering which was supposed to be his owne sinne in this particule *But: We judged him to be stricken and afflicted of God*, But: As if he should say, there was no such thing. He first remooves the false cause of his suffering, which

which was his owne sinne, we judged it to be his owne sinne, and deserving; *But.*

Secondly, by assigning the true cause in these words, *Hee was wounded for our transgressions*, not for any sinne of his owne, but for our transgressions, you see the coherence of the words, and the context. In which observe three parts, for they being a discription of Christs sufferings,

First, consider the patient or partie suffering; *Hee.* Christ, God, and man, the second person in the Trinitie: *Hee was wounded.*

Secondly, the passion it selfe in these words, *He was wounded*, whereby not onely, though principally is understood the torments that as \* this day hee suffered on the Crosse; but withall, all the calamities and miseries that befell him through the whole course of his life. For howsoever it be true, that the great Captaine of our salvation, as the Apostle saith, *Heb. 2. 10.* did never till the last, enter into the maine battell with the spirituall enemies of our salvation: yet hee had many skirmishes with them before; oft in his life-time, he did taste, and sippe (as it were) of the cuppe of Gods wrath, but hee did never till then, drinke, and sucke up the dregges. *Hee was wounded for our transgressions.*

Thirdly, the cause or reason of these sufferings *Our transgressions*: not for any sinnes,

\* Preached  
on a good  
Friday.

Heb. 2. 10.

or demerits of his owne; no, but hee was wounded, for our sinnes and transgressions.

I shall not presently descend to these particulars, I find a *But*, in the entrance of the Text, *But hee was wounded for our transgressions.*

Gold-smiths, weigh their gold to the utmost weight, and the priviledges of Scripture are such, that there is not a word or tittle, but it is as full of weight, as it is certaine of accomplishment. This *But* is like a counterblast of a contrary wind that meetes a Ship in her full sayle, and turnes her course another way. Thus it runnes, *Wee judged him stricken of God*, as deserving it by his owne sins, *But*. It checks and controlls the hard conceit that the world entertained of Christ, who looked on him in the false glasse of envie, and tooke him, or mistooke him to bee a *Wine bibber*, a *Glutton*, a *Blasphemer*, and what you will, saving what they should; and so that hee suffered death for his owne sinnes and transgressions. This *But* checks, and controlls the conceit that the world had of Christ. Which being so, The deduction hence in a word is, that

*What Christ suffered on earth, either torments of body, or anguish of soule, it was not for any sinne, or fault of his owne that hee was guiltie of personally.*

We

Wee looking to outward appearance, wee judged him smitten of God, and afflicted: but this *But*, hath the force of a negation: there was no such thing. I say, whatsoever Christ suffered on earth, whether torment of body, or anguish of soule, it was not for any sinne of his owne.

This the Apostle Saint Peter witnesseth, 1 Pet. 3. 18. *Christ suffered once for sinne*, saith the Apostle; *The just, for the unjust, that hee might bring us to God.* Where the Apostle Saint Peter having said, that Christ suffered for sinne, lest some should misconceive that Christ suffered for his owne sinne, hee prevents this cavill, and removes the ground of suspicion, *The just for the unjust.* If Christ had suffered for his owne sinnes, hee had not suffered as just, but as unjust, as a malefactor, hee had suffered the punishment due to his owne transgressions: so saith the Apostle, 1 Pet. 2. 20, 21, 22. Exhorting those to whom hee wrote, to patient suffering, and induring of injuries, though undeserved, hee sets before them the patterne of Christ, who though hee had committed no evil, and *there was no guile found in his mouth, yet when he was reviled, reviled not againe; when hee suffered, yet notwithstanding hee reproached not, but committed himselfe to God that judgeth righteously.* Marke, though hee had committed no evill, nor there

1 Pet. 3. 18.

1 Pet. 2. 20, 21, 22.



there was no guile found in his mouth, there was no sinne, or demerite of his owne, that he should deserve such punishments.

And this is one difference that the Apostle observes, *Heb. 7. 26.* betweene the high Priests under the Law, and our high Priest Christ: they offered, first for their owne sinnes, and then for the sinnes of the people, but Christ had no need to offer sacrifice for his owne sinnes, for he had none: but we have such a high Priest, and such a one it became us to have, *as is holy, and undefiled, separate from sinners*; And this is the reason likewise, why the Prophet *Isay* in this Chapter, assigning the true reason of Christs suffering, hee repeats, and inculcates these, and the like phrases; *Hee bore our infirmities, and carried our sorrowes, hee was broken for our iniquities, and wounded for our transgressions, and with his stripes wee are healed.* Still hee layes all the fault, and blame upon our selves: but hee doth not so much as mention any fault in himselfe, whereby hee did deserve to die.

2 Cor. 5. 21.

And indeed, how could hee suffer for his owne sinne, that was free from all sinne? So saith the Apostle, *2 Cor. 5. 21.* *Hee was made sinne for us, that knew no sinne: Hee knew no sinne*; that is, hee did practise none, he committed none: for in spirituall things wee are said, to know no more good then wee practise:

life: so Christ is said to know no evil; that is, hee practised it not. *Hee made him sinne for us, that knew no sinne,*

Hee was free from originall sinne in his birth and conception.

And hee was free from actuall sinnes in his life and conversation.

First, hee was free from Originall sinne in his birth and conception: For whereas there are two parts of originall sinne.

First the imputation of the guilt of that actuall sinne of *Adam*, in eating the forbidden fruit.

Secondly, the corruption or perversnesse, derived, and propagated to us from our first Parents: Christ was free from both.

First, Hee was free from the guilt of *Adams* sinne: though hee had his nature of *Adam*, hee was a child of *Adam*, but hee was not begotten by *Adam*, not by a sonne of man; the latter whereof is that that entitleth us to our first Parents transgression, and makes it ours. *By one man sinne entred into the world, &c.*

Secondly, for that corruption, and perversnesse that followed on that transgression of the command of God, Christ was free from this, not by vertue of the Wombethat bare him, as if the blessed Virgin *Mary* had beene free from sinne, as *Scotus* affirms upon the Third Sentence, *distinct. 26. Article 4.*

Luke 1.75.

but hee was free from sinne by the supernaturall worke of the holy Ghost, sanctifying and purging that substance of the Virgin, whereof his body was framed; from the common infection of our nature: so that he is styled by the Angell, *Luk. 1.75. That holy thing*, by way of excellencie.

Secondly, as Christ was free from originall, so from actuall sinne: as hee was free from Originall sinne, in his birth and conception, so he was free from actuall sinne in his life and conversation, so in the ninth verse of this chapter, *Hee had done no violence; there was no deceit in his mouth; hee committed no evill*, as Saint Peter speaks. On this ground Christ challengeth the *Jewes*, *Which of you can accuse mee of evill?* It is true, they accused him, and laid many crimes to his charge; (as what innocent was ever so happy, as to be exempted, and privileged from unjust imputations?) but how flight they were, you may judge by this in that the Iudge, before whom he stood as prisoner at the barre, accounted him acquitted, though hee used no oratory but silence; *I find no sinne in this man.*

If Christ had had any sinne of his owne, hee could not have satisfied God for us, hee might have quit scores with God for himselfe, but for our hand-writing it had stood still. Let this suffice to shew that what Christ suffred

suffered on earth in body or soule, it was not for any sinne of his owne, but for us; not that hee stood personally guiltie.

But how then could it stand with the justice of God to suffer him to die, if hee did not deserve death: for so wee find in *Ezek.* 18. 20. so runnes the menace, if Christ did not sinne, how could God suffer him to endure the punishment due to sinne?

I answer briefly, Christ is to be considered in a double respect; either as a private person, or as a publike person standing in our roome, and stead.

If Christ bee considered as a private person, so, it is true, it could not stand with the justice of God to suffer him to die; because hee was not guiltie of inherent, personall sinne: *and shall not the Iudge of all the world doeright?* But consider Christ as a publike person standing in our roome and stead, taking on him the guilt, and burden of our transgressions, so the justice of God required that hee should die: because though hee were not guiltie of any personall sinne; yet hee was so guiltie, as our sinnes were translated, and imputed to him, and so it was requisite hee should die. Looke as it is among men, it is no injustice that a man should require a debt of him that hath undertaken to pay it for another, especially if hee bee able and willing to pay. So God was just to ex-

*Obiect.*

*Ezek.* 18. 20.

*Answ.*

Joh. 10. 18.

at the debt of obedience and suffering, hee having undertaken it, and being both able, and willing to pay. Hee was willing, *Joh. 10. 18. I lay downe my life, there is no man that takes it from mee.* Hee layed it downe unforced. Secondly, Christ was able to pay the debt, hee was able by dying to satisfie the justice of God to the utmost, to drinke the cuppe of Gods wrath to the dregges for us, and to free us by death, *Heb. 2. 26. Hee is able to save them that come to him to the very utmost.* Nay, he not only freed us, but himselfe too, from being held captive under the power, and dominion of death. Let this suffice for the first Use, for instruction, that if Christ had no sinne of his owne, how it could stand with the justice of God, that he should beare the punishment due to sinne.

Secondly, it serves to discover the extreame malice of the *Jewes* against Christ, especially the Scribes and Pharisees, whose heads as they were busiest in plotting, so their hands were deepest imbrued in the executing of Christs death: notwithstanding such was his innocencie, avouched to their faces, by him that betrayed him, *Judas; I have betrayed the innocent blood;* and by him that condemned him, *Pilate; I find no fault in this man.* Yet such was their malice, they laid the greatest things against him, that the wit of man could devise, or impudencie object:

object: and yet they were not satisfied with this, till as Wolves of the evening they had torne the Lambe of God without sorrow, or compassion. The blood of a meane man unjustly spilt is a crying sinne, a skarlet sinne, of a deepe crimson dye; every wound is a mouth and every drop a tongue to cry, as the blood of *Abel* for vengeance on the murtherer: but the death of Christ, the crucifying of Christ, it was a sinne of so high a straine, that for this sinne God hath spent his plagues, hee hath emptied the quiver of his judgements on that nation, and made them ever since a reproach to the world, a hissing and gasing stocke, and an astonishment to men and Angels.

If any enquire the way how it must be that the crucifying of Christ should bee so grievous a sinne in the Iewes, when that which they did was no other then that which God in his determinate counsell had fore-ordained, *Act. 2. 23.* *Him have yee with wicked hands taken and crucified, being delivered by the determinate counsell, and foreknowledge of God:* How then could it be so hainous a sinne in the Iewes to crucifie Christ, seeing what they did was according to the determinate counsell of God?

I answer briefly thus: It is true indeede they did no other then God had ordained to be done, but yet it was little thanks to them,

*Quest.*

*Act. 2. 23.*

*Answer.*

Isay 10.5.6.

who least intended it; they did performe Gods purpose, but all this while they had little thought and purpose in them to performe it. Seethe like, *Isay 10. 5. 6. Oh Assirian, saith God, the rod of mine anger, and the staffe in their hand is mine indignation. I will send him against an hipocriticall nation, and against the people of my wrath will I give him a charge, to take the spoyle and the prey, and to tread them downe like the mire in the streets. Howbeit, hee meaneth not so, neyther doth his heart thinke so. What then doth he thinke? Surely I will cut off, and destroy nations not a few. See what the Lord saith in Verſ. 12. Wherefore (saith the Lord by the mouth of the Prophet) when I have performed my whole worke upon Mount Sion and Ierusalem, I will punish the fruite of the proud heart of the King of Assiria.* Observe, the King of Assiria was Gods instrument, his officer and executioner to inflict that punishment that the Iewes had deserved, and it was Gods will and decree: notwithstanding, because though hee did that that God had purposed to be done, yet hee had not a purpose to doe it: because that that hee did, was not out of obedience to Gods will, it was not for the glory of God but out of a proud humour: therefore when God had scourged them, God would punish him; and when his people of Israel had felt the rod, hee would cast the rod



rod into the fire of his indignation.

So then to apply it, looke as it stood with the King of *Affiria* in punishing the Iewes, so it was with the Iewes in their crucifying of Christ. It is true what *Caiphas* unawares prophesied, *that it was expedient that one man should die, and give his life for the people*; yet the Iewes intended it not when they put him to death, but did it out of malice, *Matth. 27. 28.* and that with God (that eyes not so much the worke and action of the hand, as the intent and affection of the doer, I say, with God) they were esteemed no better than cruell murderers and butchers of Christ: So Saint *Peter* stickes not to tell them to their face, *Act. 2. 23.* *Your wicked hands have crucified him, that God in his determinate counsell delivered;* still he calls them wicked hands though they did that which was Gods determinate counsell.

*Matth. 27. 28.*

*Act. 2. 23.*

It is not sufficient to make an action good and warrantable, that it bee conformable to Gods secret will, in the thing willed except there be a conformitie in the manner of our willing. For a man, while the will of God is hid may doe that that God wills not, without sin, our rule being the revealed will, as the Glosse hath it. As a man that hath a Father, or a Friend sicke, his friend knowes not whether hee shall recover, though God have determined that the man shall dye, yet he

hee may pray for his recovery, he wills a di-  
 verserthing from that of God, and yet it is  
 warantable : A man may doe that which is  
 Gods secret will and yet be faultie if hee doe  
 not doe it in that manner that God wills.  
 Let this suffice to bee spoken of the second  
 Use.

Thirdly, as it serves for the just condem-  
 nation of the Iewes, and such as unjustly  
 condemned Christ, so in the next place it  
 seemes to remoove the grosse carnall conceit  
 in the vaine hearts of men, in our dayes, men  
 that make the square and rule of their judge-  
 ment successe in outward things; and pro-  
 nounce of men, of their innocencie, or guilt,  
 of their favour, or disfavour with God, ac-  
 cording to their prosperitie or adversitie, ac-  
 cording to the successe of things below. A  
 thing that falls foule upon the Papists, that  
 make outward prosperitie an inseparable  
 note of the Church. Thus it was with the  
 friends of *Iob*, *miserable comforters*, as him-  
 selfe justly stiles them; they saw him afflicted  
 in his goods, in his children, in his person,  
 and from these premises they concluded  
 presently that he was an hypocrite. Thus it  
 was with the barbarous people, *Act. 23.*  
 when they saw a Viper fastned upon Saint  
*Pauls* hand, presently the Viper strongly in-  
 dited him a murtherer. Nay Christs Disci-  
 ples did so, *Ioh. 9. 29.* no sooner did they see  
 a man

*Act. 23.*

*Joh. 9. 29.*

a man that was borne blind, but they they questioned with our Saviour, *Who sinned, this man or his parents that he was borne blind?* implying that it must needs bee that this man must sinne himselfe blinde. So it was with the Jewes in this Chapter Vers. 3. they saw Christ *despised and rejected of men*, and presently they inferre, that he was rejected of God, smitten of God, and humbled for his owne finnes; but such men must thinke that even Christ himselfe who like *Absalom*, from the crowne of his head to the sole of his foote, had no stayne or blemish of sinne in him, yet hee tasted as deepe of the cup of Gods wrath, and more than any mortal man; besides, he that stood highest in his Fathers favour was most low and despicable in the eyes of the world, he that was the favourite of his Father *in whom his Father was well pleased*, yet hee was not exempt from that scourge wherewith God chasteneth every Sonne that be receiveth.

Fourthly, if Christ suffered not for his owne finnes; This reades us a Lecture of patience, to put up injuries, though they bee not deserved in the world. It is the plea of some men when they are injured, it would not trouble me if I deserved it; thinke what Christ deserved at the hands of the Jewes what hee had done that hee was scourged. In 2 Pet. 4. 21. *Christ dyed, and hath left us an ex-*

P

ample

2 Pet. 4. 21.

2. Pet. 3. 21.

*ample to follow his steps.* What example, but an example of patience that we shou'd follow him when wee suffer undeserving? *Seneca* gives that advise in his 69. Epistle, as if hee had beene a Disciple of Christ. We should labour to imitate Christ in this, in putting up and digesting injuries, though on our part they be causelesse and undeserved. In 2. Pet. 3. 21. *What glory is it, if when ye be buffeted for your faults ye take it patiently? what great matter is it? but if when you doe well and suffer for it, then you beare it patiently, this is acceptable to God.* It is true, it is acceptable to God, that wee suffer punishment patiently when wee have deserved it, but when wee are patient and have not deserved it, it is highly acceptable, as the word imports.

Fifthly, and lastly, Christ dyed not for his owne sinnes, then here is Balme in *Gilead*, comfort for wounded and distressed consciences, that faint under the weight and burden of their sinnes. It is true indeede if Christ had dyed for his owne sinnes, then our estate had beene woefull and lamentable, then hee had quit scores only with God for himselfe, but we should still have remayned as deeply ingaged as ever, and have beene cast into utter darkenesse, and have beene reserved in chaynes till we had payd the utmost farthing, but now Christ hath suffered for us.

Then

Then as the Apostle inferres, *Rom. 8. 34. Who shall condemne?* Let *Sathan* the accuser of the brethren bring what objections hee wil, this one plea will answer all; *Christ dyed*, if he dyed, then he hath appeased the wrath of God to us, and payd the debt of the Law, and the punishment of the Law, and fulfilled obedience, and given satisfaction to God. Christ had no sinne of his owne, therefore what hee suffered, it was for our finnes and transgressions. This shall suffice to bee spoken of the negative part from this particular, *But*, that carries the force of a negation. That Christ was affirmed to suffer for his owne sinne, *We judged him smitten of God and humbled: But*.

*Rom. 8. 34.*

The affirmative part followes to be handled, *But He was wounded for our transgressions.*

Where I shall not neede to tell you, that by being wounded in this place, wee are not to understand onely, nor principally (as some Popish writers doe) the bodily torments, and tortures of Christ that hee as this day indured on the Crosse; but w<sup>th</sup> all, and especially those secret agonies and conflicts of soule that he felt, that were caused out of a deeper apprehension of the greatnesse of our finnes that hee suffered for, and the sense of the greatnesse of Gods wrath that hee then sustained; which being so, the conclusion

from this affirmative part is this, that

*Christ Iesus suffered extreme torments in his body, and sad and amazing agonies in his soule, for our sinnes and transgressions.*

*He was wounded for our transgressions, &c.*

For the prooffe of it I neede not range far from the Text. In the fourth verse of this Chapter, surely saith the Prophet, *hee hath borne our griefes and sorrowes.* In the fifth vers. *hee was bruised for our iniquities, the chastisement of our peace was on him, by his stripes wee are healed,* In the sixth vers. *The Lord hath layd upon him the iniquitie of us all.* In the eighth vers. *For the transgression of my people was he stricken.* In vers. 10. *He made his soule an offering for sinne.* In the 12. vers. *he poured out his soule to death.* Wee see, he was broken for our iniquities, the chastisement of our peace was on him: and this not onely in body but in soule too, *he poured out his soule to death, he made his soule an offering for sinne.*

If you aske the reason why,

I answer first, It is a rule of the Schooles where the gift is free and undeserved, without merit or desert on our part, there the best if not the onely reason that can bee assigned of that gift, is the free grace and love of the doner: So this gift is freely from Christs  
love



love to us : so saith the Apostle, *Eph. 5. 2. Let us love one another, as Christ hath loved us, and given himselfe a ranfome for us ; where hee shewes not only the manner how wee should love one another, As Christ hath loved us ; but the motive how he loved us, hee suffered for us, he loved us, and gave himselfe a ranfome for us.*

*Eph. 5. 2.*

Secondly, as it was the love of Christ to give himselfe, so it was the love of God that gave Christ : as Christ saith it of himselfe, so hee speaks it likewise of his Father, *Joh. 3. 16. God so loved the world, that hee gave his only begotten Sonne, &c.* Wee must not thinke that God then begins to love us, when God is actually reconciled to us in his Sonne : ( so some conceive but amisse, if I be not deceived, and mistaken ) for saith the Apostle, *Rom. 5. 18. Hee loved us when wee were enemies.* God loves us not only when wee are friends, when wee are actually reconciled by the death of his Sonne ; but when wee were enemies. So saith *S. Austin* upon *Psal. 110. God loves us when hee hates us, hee loves us as creatures, when notwithstanding hee hates us as sinners :* So I say, God doth not then begin to love us, when wee are actually reconciled by the death of his Sonne, but hee first loved us, and because hee loved us, therefore hee gave his Sonne, ( As *Peter Martyr* saith excellently ) as the

*Joh. 3. 16.*

*Rom. 5. 18.*

*S. Aug. Psal. 113.*

*Pet. Marr.*



pledge and pawne, and earnest of his love. So then that is the second reason, that as Christ gave himselfe out of love, so God gave Christ because he loved us.

Thirdly, as the love of God was the cause of this, so the justice of God required that Christ should die: For God had no purpose to redeeme man; and man being not able to satisfie Gods justice for his sinne, it was needfull that Christ as our suretie should answer that, that wee were not able to doe, and to take our burden.

Vse 1.

And here when wee consider the infinite wisdom of God, devising so to fit a means for the reconciling the mercy and justice of God in our salvation, and redemption, wee have cause to crie out with the Apostle, *of the deepnesse and riches of the knowledge and wisdom of God, how unsearchable are his judgements, and his wayes past finding out.* It is true, I denie not the print, and footsteppes of the wayes of God in the Creation, the Heathens themselves discovered, by the darke and dimme light of reason; The Heathen could discern it in the Creation: but for the print of his footsteps in Redemption, men and Angels could not conceive, how infinite justice, and infinite mercy should come together: how sinners should die eternally, and bee saved eternally, and live for ever: How God should be just, and yet

yet man that had sinned not die; these wayes are past finding out. But now in the death of Christ, all these seeming contradictions are easily reconciled, For now as in the composing of *Dauids* Dirty, *Mercy* and *Iustice* are met together, truth and mercie kisse each other. For first, that God should punish sinne at all, it was an act of Gods justice: but that God should punish sinne, not in ourselves, but in Christ it was an act of mercy. That God should exact the payment of the debt to the utmost farthing, it was an act of severe iustice: but that hee did not exact it at our hands our selves, but at the hands of our Suretie, this was mercy, infinite mercy. So that wee have great cause to say, and so wee may well with *Dauid*, wee may say on this occasion of Redemption, as hee on the Creation, *Psal. 104. How admirable are thy workes! In wondrous wisdom thou hast made them all.* That for the first use.

*Psal. 104.*

Secondly, as it serves to set up the wondrous greatnesse of Gods wisdom: so likewise it serves to set forth the grievousnesse and haynousnesse of our sinnes. It is a true saying, No glasse can represent so fully the grievousnesse of our sinnes, nor the torments of the damned in Hell, as the torments of Christ on the Crosse for sin. Surely those sinnes must needes bee great, that could not bee expiated, but at so deare a rare

as the shedding of the blood of Christ. I come not to dispute here, as the Schooles, nicely and curiously, and unprofitably, whether God could have devised another means to worke the redemption of man kind, besides the death of his Sonne.

I know, it is not for man to confine the wisdom of God, and to say, this God can doe as he saith to the Sea, *Further shalt thou goe, and here thou shalt stay, thy proud waves shall goe no further.* It is not for man to say so to Gods wisdom and power, this God can doe, and hee can doe no more. But let me tell you thus much, that the Sonne of God was more precious, and deare in the eyes of his Father, then to suffer him to die a cursed death, if the worke of redemption, could bee so well, and so conveniently accomplished otherwise. I cannot thinke but that the Sonne of God was more precious in the eyes of his Father, then to suffer him to undergoe such a cursed Ignominious death, if redemption could have beene effected by other meanes. Nay, I speake more boldly (for I may doe it upon good ground) the satisfaction for mans sinne, it was such a worke, as could not have beene performed, but by the finger of God: Men, nor Angels could not doe it; they might have given some satisfaction, but they could not give a valuable satisfaction. As it is 1 Tim. 1. 6.

*Christ gave him selfe a ranfome for all; that is not all, he gave him selfe not only a ranfome, but a full, valuable, sufficient ranfome. I say, all men and Angels could not have given to God a sufficient ranfome.*

First, not men; because no man can pay his owne score, therefore hee cannot satisfie for others.

Secondly, not Angels, being finite created natures, they could not undergoe the punishment of our finnes which was infinite: there was an infinite punishment due to our finnes, because we had offended infinite justice; and there is no creature can undergoe an infinite punishment. Nay, I say more, all the Angels, and Arch-angells in Heaven, if they had united their forces, to sustaine and indure one moment, those exceeding unexpressible agonies that Christ indured on the Crosse, when hee said, *My God, my God, why hast thou forsaken mee?* they would have broken them, and have crushed them downe irrecoverably to Hell. Then farr bee it from us to set light by those finnes, the weight and burden whereof, none but Christ could undergoe, and when hee did undergoe them, it made him bow and buckle; and by his owne confession it made his soule *heavy to death.*

Thirdly, as it serves to discover the greatness of our finnes; so it serves to provoke

Act. 2. 37.

us to sorrow, and humiliation for our sinnes: for what; did Christ shed droppes of bloud for our sinnes, and shall not wee shed teares for them? Thus it was with the converts, *Act. 2. 37.* when *Peter* told them *your wicked hands have crucified Christ*, saith the Text, *they were pricked in their hearts*; Nay, that is not all, they were pricked *through* in their hearts, or violently: as it were, all the flood-gates of sorrow were opened; they were pricked thorow with sorrow. And mistake mee not Brethren; thinke not that it was the souldiers, and the *Jews* only that crucified Christ: no, it was every one of us, our hands are as deeply imbrewed in the blond of Christ as theirs. Our wicked thoughts are as thornes that goared his precious head. Our wicked actions are as nayles that fastened his hands and feete to the tree. Our oathes and blasphemies are as swords and speares, that pierced his sacred side. Oh then can wee choole but bee pricked in our hearrs, when wee have crucified Christ! If *Peter* went out and wept bitterly when hee had denied Christ, what cause have wee to weepe, teares, not of brine, but of bloud, when wee looke upon Christ whom we have so cruelly crucified! How can that choose but bee sorrow, and compunction to us, that occasioned so much anguish and torment to Christ! *Oh that our heads were rivers,*

*rivers, and our eyes fountaines of teares; that wee might weepe day and night for our sinnes and transgressions.*

Fourthly, as it serves to humble us, so it serves for comfort and consolation, as I told you; for what saith the Apostle? *Christ died, who shall condemne?* Christ died: then hee hath appeased his Fathers wrath, then hee hath satisfied his Fathers justice, then hee hath redeemed us from Hell, hee hath made Heaven smile on us, hee hath purchased a crowne of glory, hee hath triumphed over, and trampled under our spirituall enemies. Let mee sing with *Isay, Isay 44.23.* *Sing oh heavens, and shout yee lower parts of the earth, Why? The Lord hath redeemed Iacob, and glorified himselfe in Israell.* And surely brethren, whatsoever wee thinke now in our strength and bravery, and jollitie, there is nothing in the world will minister comfort but this in time of distresse, when wee shall come either upon the racke of conscience, or come to the sight, and kenne of death, or to appeare before that Tribunall: there is nothing but the death of Christ will stead us. What else in the world will revive, and cheare a drouping soule affrighted with horreur, groaning, and bowed under the burden of sinne? What will bee able to stablish a mans heart, and conscience, that fears the approach of death, but this? What else

*Isay 44.23.*



will make him stand upright and unapaled before Gods Tribunall at that terrible day? In all these sad exigents, in these times, the blood of Christ it serves as *Rahabs* scarlet threed, it is a token to us that God will deale mercifully with us. Only, it must bee our care, as it was the Spies condition with *Rahab*, to tie it in the Window, wee must looke to tye it to our selves by faith, and apply it to our selves, and then you shall never miscarry.

Againe, as it serves for comfort, and consolation: so it serves as a rich Mirrour to set forth the love of God to us. If the *Jewes* could conclude from our Saviours shedding of a few teares over *Bazanus*, *Joh. 11. 36.* they see him shed a few teares over dead *Lazarus*, see how hee loved him, say they: With how much more force may wee conclude, since Christ hath shed his blood, see how he loved us? *Greater love then this* (saith Christ) *hath no man, then to lay downe his life for his friend.* It is true, blessed Saviour greater love hath no man: but thou art more then Man, and thou hast done more then this, for thou hast laid downe thy life for thine enemies.

It was the honour of that *Trajan* when a Souldier was wounded, he suffered his owne clothes to be rent, and made clouts to bind up his wounds: but what is this to the love

of

*Joh. 11. 36.*



of Christ, that not only did forgoe his  
cloathes, but was content that his owne flesh  
should be torne for us to cover our wounds,  
this he did. Observe, this love was shewed  
to us, not to Angels, creatures more noble,  
*Heb. 2. 14. By no means tooke hee the nature of*  
*Angels.* As hee did not take their nature, so  
hee did not suffer their punishment due to  
their transgression and Apostacie: when  
those sonnes of the morning fell from their  
prime estate, they fell as the Elephant, they  
could not raise themselves, and they are still  
reserved in chaines of darknesse, and shall to  
the last day: but when man sinned, God sent  
his Sonne to suffer death on the Crosse for  
us, wee have reason to say as *David, Psal. 81.*  
*Lord what is man, that thou art so mindful of*  
*him?*

Heb. 2. 14.

Exod. 1. 16.

Psal. 81.

Lastly, if such, and so great hath beene  
the love of Christ to us, then what can wee  
doe lesse, then to returne like love backe  
gain to him? Wee know a Diamond is best  
fashioned by a Diamond; love is the best  
procurer and solicitor of love, how can we  
but love God, that hath sent his Sonne to  
die for us! How can wee esteeme any thing  
too deare for him, that esteemed nothing  
too deare for us? And if Christ did give his  
life for us, shall wee grudge to give a penny,  
to part with somewhat for his members?  
How shall wee esteeme any thing too deare

2 Cor. 5.

Exod. 12. 6.

5. 1. 19

for him? shall we not part with our lusts for him? Surely, if there be any argument in the world will prevaile, it is this argument from Christs love, that will perswade men to obedience: so saith the Apostle Saint Paul that apprehended it, 2 Cor. 5. *The love of Christ constraineth us*; it constraineth us to doe that that God requires. Let us take heed that wee doe not trample under foot the precious blood of Christ, by committing those sinnes it was shed for. In *Exod. 12. 6.* we shall find that the blood of the Passeeover was sprinkled on the two side-posts, and the upper doore post, but not upon the threshold, under-foot, implying, and intimating in what high reverence and esteeme wee should have the blood of Christ, we should not trample on it. The blood of the Passeeover was sprinkled on the two side-posts, and the upper post of the house, but not on the threshold, under-foot. If such reverence were due to that that was but the type, how much is due to that that is the substance? Then let us take heed wee trample not under-foot the blood of Christ, by wilfull committing those sinnes for which it was shed. Let it suffice; nay, let it bee too much that wee have once crucified Christ, let us doe so no more; if wee doe so, wee are worse then the *Jews*. Every wilfull sinne we commit, we crucifie Christ, and hee that crucifieth Christ now,

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is worse then the *Jewes* : the *Jewes* crucified him in the time of his humiliation, and abasement, but now if wee doe it, it is in his exaltation, when hee sits at the right hand of God. Let us all take up that speech, *Ezra 9.14.* *Lord, since thou hast stayed us from being beneath for our iniquities, should wee breake thy Commandements? wouldst not thou returne, and confound us?* Gods blessings are as strong physicke, if it worke not health, it makes more sicke. Every blessing, especially such as this, makes us either better or worse, certainly that heart is Steele, or brasse, which the sence of the love of God cannot move to leave evill and vile courses.

*Ezra 9.14.*

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*FINIS.*

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[illegible]

21 REF

# THE EPICURES CAUTION.

LEV. 21. 34.

*And take heede to your selves least at any time your hearts be overcharged, with surfeiting and drunkenesse, and the cares of this life, and so that day come upon you unawares.*



**I**N the Verses going before, from the 25. to the 34. of this Chapter, our blessed Saviour had discoursed in the hearing of his Disciples, concerning the day of judgement, and concerning the signes and tokens that should foregoe that day, by occasion

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of

Coherence.

of a question he had proposed to him at the seventh Verse, concerning the destruction, and demolition of the Temple of *Ierusalem*, when that should be, *And his Disciples asked him saying, Master, when shall these things be? and what shall be the signes when they shall come to passe?* When this is done, from the 34. vers. to the 37. our blessed Saviour begins to make use of this: from the former premises to draw some conclusions, and those are,

Partly by { admonition }  
way of { exhortation } to his Disciples.

By way of admonition in vers. 34. that since it is certaine that such a day, the day of judgement will come, (but when it will come nothing more uncertaine) when God will examine and sift the lives of every man, and passe an unpartiall sentence upon all the acts and deeds of their lives in this world, it concerned them therefore to take heed least at any time their hearts should bee overcharged with surfeiting and drunkenesse, and the cares of this life, which Christ enforceth by the danger that otherwise might befall them, and so that day come upon them unawares, which he further enforceth in the verse following: for as a snare shall it come on all them that dwell on the earth, that is the first thing by way of admonition.

Secondly, by way of exhortation in the

35. and 36. verses; that since it is certaine such a day shall come, and uncertaine when, therefore they should watch and pray, and not a while onely, but continually and constantly that so they might bee accounted worthy to escape the evill that should come upon the world, and at the coming of the Sonne of God they might stand undaunted, and unapaled before him.

The words I have read, are a part of the former, of the admonition. *Take heede therefore to your selves least at any time your hearts be overcharged with surfeiting and drunkennesse, and the cares of this life, and so that day come upon you unawares.* In which words observe with me these five parts.

First, you have the caution it selfe, *Take heede.*

Secondly, you have the persons to whom the caution is given. *To your selves.* It was to the Disciples of Christ to whom this was given in charge immediarly, but in them to us all, as appeares by a paralell answerable place, *Mark 13. What I say to you I say to all. Watch.*

Thirdly, the time, how long they must take heede, *least at any time.* Their care and caution must be constant and continuall.

Fourthly, of what they must take heede, and that is, first in a generall, *least your hearts be over pressed, or overcharged or burthened.*

Prats of the Text.



And then more particularly, least they bee overcharged *with surfeiting and drunkenness, and the cares of this life*, for with these three, the hearts of men are ordinarily overcharged,

Fifthly and lastly, the reason why they should use this caution, or the motive informing this caution, *least that day come upon you unawares.*

*And take heed to your selves. least, &c.*

I begin with the first part, the caution it self, in the first word.

*Take heed.*

Be well advised, use all care, and circumspection, intend your thoughts, for so the word implies, *prosequetti*, to apply their mindes, and intend their thoughts. Now what Christ gave in charge to his Disciples, though hee gave it first and primarily to them, yet not to them alone, but to us, in and from them: So the conclusion is, this, that,

*Conclusi. 1.*  
Surfeiting,  
drunkenness  
and covetous-  
ness. especi-  
ally to be  
taken heed of.

It is, and ought to be the care of every one, as to take heed of all other sinnes, so especially of *surfeiting and drunkenness, least their hearts bee overcharged with meate and drinke, and the cares of this life.*

*Take heed* saith our Saviour. He saith not onely forbear, but wee must watch and be cautionate, that our hearts be not overcharged. I say it ought to bee the care of every one,

one, as to take heede of all sinnes in generall, so especially that their hearts be not overcharged with *surfeiting*; *drunkennes*, and *covetousnesse*, that their hearts be not overcharged with meat and drink, and the cares of this life.

Hence it was that that the Apostle, Saint *Iude* in the 12. verse of his Epistle, speaking of those seducers that crept into the Church for this end, to sollicit those that had given their names to Christ, to defection and apostacie: among other vices and faults he chargeth them with this one, *they fedde themselves without feare*, what is the meaning of that? *feeding themselves without feare*: that is, they gave free scope, they let loose the reins of their sensuall appetite, they gorged themselves, without feare or care what issue it would bring in the consequent. Now if it were the fault of those seducers to feede themselves without feare: then it is the dutie of us, to feed ourselves with feare, and to use care and caution in feeding our selves, that wee be not overcharged with surfeiting. That is for the first part. So *Salomon* in *Prov.* 23. 20. hee unfolds two of them in one verse; hee gives a charge to be carefull, and cautionate, saith he, *Be not among wine bibbers among riotous eaters of flesh: riotous eaters of flesh*, there is surfeiting, and *Wine bibbers*, there is drunkennesse; Wee see what care and caution the wise man would have us use least

wee bee intangled in these finnes.

A man should not so much as keepe company commonly with such as they that are thus. If we know a man that is infected with the plague of Pestilence, we shunne him, and use care and caution, we will not come neare him for feare of infection, because it is contagious. *Solomon* seemes to imply such a thing, he would not have us to be with drunkards, or with those that are given to surfeiting; *be not with Winebibbers, or riotous eaters of flesh*, least by conversing with them, by their counsell and example, they draw thee to the participation of their fault.

Luk. 12. 15.

And so for covetousnesse in *Luke 12. 15.* saith Christ, *Take heede and beware of covetousnesse*, marke it, Christ is not content to give a single charge, but hee doubles it, *Take heede and beware*. It is not onely enough to have a wary head, to espie (as the phrase is borrowed from Souldiers that stand Sentinell, to espie such as come) but to guard themselves, to harnesse themselves, to be able to withstand, so the word imports, being a word borrowed from watchmen, those that guard Princes or great men, while they sleepe, their guard stands to repulse dangers that may come neare them. *Take heede and beware of covetousnesse*. You see wee ought to have a care, and take heede of these finnes, and of these especially.

The

The reasons why we ought to be carefull of these sinnes are,

Because there is especiall danger in these sinnes.

And there is especiall danger of our falling into these sinnes.

First, there is danger in the sinnes, or else Christ would not have given us charge, that we should not fall into them. The word here *Take heede*, implies danger.

*Reas. 1.*  
There is danger in these sins.

*small* The danger is double.

One is in the Text, because these sinnes burden the heart, they overcharge the soule. As a man that is clogged and overburdened with a great weight, he is not able to lift up himselfe to doe any other worke; so it is with surfeiting, and drunkenness and covetousness, they overcharge and burden the heart; they make a man that is possessed with them, not able to lift up himselfe, to performe holy and spirituall duties, to pray, or to meditate, or to performe any other pious exercise. That is the first danger then, they burden the heart therefore they had neede to take heede of them.

Secondly, they not onely burthen the heart but with a speciall burden, such as when it hath gotten on a man, when a man is sunke under it, hee is not able easily to disburden himselfe.

It is a good observation. There are few that

Hof. 4. 11.

that are given to epicurisme to drunkennesse or covetousnesse, that are reclaymed. They are a burthen that is hardly layd off and deposed. In *Hosea 4. 11.* the Prophet speaks expressly of wine, and new wine, they take away the heart, that is, they that are given to wine and to new wine, to drunkennesse, I may adde also they that are given to their belly to epicurisme, to satisfie their sensuall aperature when once they are given to it they never returne againe; those sinnes, when they have gotten possession they still keepe it, it is a miracle almost if one of them recover.

2 Tim. 2. 4.

The reason of it is this, because it is the propertie of those sinnes, they slumber the conscience, they cast a man into a dead sleepe, they make him in such a case that hee stands in no awe of the threatnings nor judgements of God, whereby hee might be reclaymed, and awaked out of his securitie: that for the two first. Then for covetousnesse in *2 Tim. 2. 4.* saith the Apostle *no man that warreth entangleth himselfe with the affaires of this life.* Marke, The Apostle compares covetousnesse to a snare, as when a bird or a beast is entangled in a snare, when men entangle themselves in pleasures, and in covetousnesse it is a snare, and when they are once entangled, it is a hundred to one if they recover it. *No man that warreth entangleth himselfe.* He compareth covetousnesse to a snare. You see

see then there is a double danger, why wee should be cautionate : First there is a danger in the sinnes, they burden the soule, and with such a burden that a man cannot easily depose when he is sunke under it.

But that is not all, there is another danger besides ; as there is danger in the sinnes, so there is danger of our falling into these sins: otherwise it mattered not, we might bee secure and retchlesse though there were danger in them, if there were not danger of our falling into them, but there is danger of that, therefore in that respect we ought to be cautionate, and that in three respects.

First, there is danger of falling into those sinnes whereof wee have often occasion frequently to commit: Now wee daily eate and drinke, wee daily provide for this life, wee have continually every day occasion to eate to surfeiting, to drinke to drunkenesse, to provide to covetousnesse : there is more danger of falling into these sinnes, because the occasion and matter of them is so frequent. It is otherwise with other sinnes, a thiefe or an adulterer have not alway an opportunity, at least not daily opportunitie to commit those sinnes, but for these there are occasions, and opportunities alwayes at hand, therefore there is more danger of falling into them then others.

Againe there is a great deale of danger of  
S falling

*Reas. 2.*  
There is danger of falling into these sinnes.

1.  
Because of daily occasions.

2.  
They border on lawfull things.



falling into them, because they are placed upon the confines, and border of lawfull things, for oft times, through our blindnesse and misguided affection, that which is lawfull imposeth upon us, and carries us to that which is unlawfull. What saith the Epicure? Is it not lawfull to enjoy Gods creatures liberally? therefore hee will gorge himselfe, and give way to his greedy sensuall appetite. What saith the drunkard? hath not God ordained Wine to refresh man? therefore he will drowne and overwhelme himselfe with drunkennesse. So saith the covetous Māmonist, Is not a man bound to provide for this life things *honest before God and men*? Therefore he may make mony his God, and devote himselfe to the world. Thus that which is lawfull imposeth on us, and carries us to that which is unlawfull. Now surfeiting borders upon that which is lawfull: it is lawfull to eate, but to goe beyond the due bounds it is surfeiting; it is lawfull to drinke, but beyond the due measure is drunkennesse: It is lawfull to care for the things of this world, but if it be beyond the measure, eyther unseasonable for the time, or immoderate, then we become guilty of covetousnesse. These things border on things that are lawfull, therefore themselves are most dangerous.

3  
They have  
affinitie with  
nature.

Thirdly, there is most danger of falling into



into those finnes which have the greatest affinitie and cognition with our nature, those that have much nature in them, it is easiest to fall into them. It is naturall for us to eate and to drinke, and to provide for this life, nature prompts us to this. Now the motions of nature especially of corrupt nature, are vehement, and often transport us from that which is naturall, to the doing of that which is unnaturall. The reason is, because there is much in them that is naturall. It is naturall to eate and to drinke, and to provide for this life, therefore from thence wee are carried oftentimes by the violent motion of corrupt nature to that which is unlawfull. So here is a double danger. First in the finnes, if wee fall into them. Secondly, there is a danger of our falling into these finnes. This shall suffice to bee spoken for the prooffe of the point.

I come now to make use of that which hath beene spoken. You see what care and caution wee ought to use, *lest our hearts bee overcharged with surfeiting and drunkenness, and the cares of this life.*

But alas, how many are there that use not this caution! Nay how many are there as the Apostle saith, *Rom. 13. ult. that make provision for the flesh!* not onely now and then through temptation occasionally, when they

*Vse 1.*  
Complaint  
of neglect of  
this dutie.

Rom. 13. ult.

they are overborne and intangle themselves with these sinnes: but they lay projects, and designes, as the word imports in the originall; they use to provide, and plot, and project for the accomplishment of these lusts. How many are so farre from taking heede, least their hearts bee overcharged with surfeiting, that their whole care, or the most of it is how they may provide such daintie fare wherewith to satisfie, and gorge their appetite, whose whole life is one continuall surfeit, and when they dye (as one sayd) a man can hardly tell whether they breath out, or gorge out their soules!

Pro. 23. 30.

How many are there that are so farre from taking heede least their hearts be overcharged with drunkennesse, that they rather invent new acts whereby to provoke themselves to drinke excessively! In *Prov. 23. 30.* such as the wise man speaketh of, that purposely *tarry long at the wine, and seeke for mixt*, for the most generous, pleasant wine as the place is interpreted! such as are never so joviall and jocund as when they meete with company to goe to the Taverne to bee drunke. What shall wee say to those that are so farre from taking heede that their hearts bee not overcharged with the cares of this life, that they doe nothing but willingly intangle themselves with the cares of this life? such as the Apostle saith *Phil. 4.*

phil. 4. 19.

19. *That mind earthly things.* The best man in the world, may, and is bound perhaps, to meddle with earthly things; but these men mind earthly things; their studie, and their care is upon that, their thoughts and the bent of their mind is upon earthly things, they make gold their god: they will prostrate themselves to the wedge of gold. What shall we say to all those men? but that that Christ saith here immediately after the Text, except they repent; *that day*, either the day of death, or the day of Iudgement shall come upon them as a snare unawares.

But for us that desire to bee prepared for that day, when soever it comes, let us be perswaded to use care, and caution, as Christ adviseth, *lest our hearts at any time bee overcome with surfeiting, and drunkenness, and the cares of this life.* It is safer, and easier to prevent these sinnes, then to remedie them. It is easier to take care, that our hearts bee not overcharged, and burdened with these sinnes, then when they are burdened to discharge them.

You will aske, how shall wee take care? what rules shall wee observe, that wee may observe this caution that Christ gives us charge of, that our hearts bee not overcharged with these sinnes?

Let mee commend to you briefly these foure Rules, upon the vertue of which, (If I

Vse 2.  
Exhortation  
to caution.

Quest.

Ans.  
4. Helpe to  
caution.

I  
To limit  
our selves in  
things law-  
full.

S. Gregorie.

be not deceived) there will bee much helpe to this caution that Christ adviseth.

The first is this, to limit and reſtraine our ſelves in the uſe of thoſe things about which theſe finnes are ordinarily committed. To preſcribe, and in things indifferent (as it were) to ſtraite and limit our ſelves, to lay harder lawes upon our ſelves then God hath: for the rule of S. Gregorie is moſt true, *Hee that would not offend in things unlawfull, muſt oft abridge himſelfe in things lawfull.* Let us not eate as much as wee may. I ſay not as much only as nature will beare, or as wee have ſtrength; but not ſo much as God allowes. Let us not drinke ſo much as wee may. And in a holy contempt of theſe inferiour things; let us not care, and carke for the world ſo much as wee may: or elſe wee ſhall find by weſull experience, that if wee goe to the outmoſt border, and ſkirts of that which is lawfull, wee ſhall eaſily come to that which is unlawfull. If once we come juſt to the croſſeline, the divell will put hard to make us goe beyond it. It is a good ſaying of that doubtfull Authour, ſaith he, He that ſleepes upon the very edge, and brinke of a precipice, or downfall, it is a thouſand to one but hee falls: that is the firſt thing, to limit our ſelves in theſe things, not to eate ſo much as we may; nay, not ſo much as God allowes: not becauſe it is unlawfull, but be-  
cause

cause it may be in-expedient + and not to drinke so much as we may, not to carke and care so much as we may. Hee that will goe to the utmost of his tether, that will goe to the bounds, and skirts of that which is lawfull, will easily be transported to that which is unlawfull. That is the first rule.

Secondly, that which the Apostle adviseth, Ephes. 5. 18. that our hearts bee not overcome with surfeiting and drunkenness, saith he, *bee not overcome with wine, wherein is excessse, but bee filled with the Spirit.* Marke it, the way not to bee filled with wine, is to be filled with the Spirit. Wee must herein imitate Chirurgions, who when a man is taken with a dangerous bleeding at the nose, the Chirurgeon opens another veine, he lets him blood there to divert, and turne the blood another way: so let us, when we perceive our selves to have an immoderate ravening appetite after corporall food, let us turne the edge of our appetite another way, labour to have an appetite after heavenly dainties, and that will abate, and dull our appetite after earthly things; or take away the immoderation of it. So when wee perceive wee have an immoderate thirst after wine, and strong drinke, let us labour for a spirituall thirst after the pleasures that runne and flow in a full channell, at Gods right hand for ever. When wee find an immoderate

2  
To set our  
minde on  
better things.  
Ephes. 5. 18.

Simile.

Isaiah 55. 1  
which now draw

Col. 3. 1.

Simile

3.  
To consider  
what we doe.

rate desire after earthly things, let us turne our cares and desires another way, to studie and care for heavenly things, as the Apostle adviseth, *Collos. 3. 1.* faith hee, *set your affections on things above, and not on things that are below.* If wee finde our affections set on things below, let us labour to raise them to that which is above, and this will weane and take off our affections from earthly things. For it is with the affections, as it is with the eyes: a man cannot at the same time looke up to heaven, and looke downe to the earth: so our affections cannot bee set vehemently upon things above, and things that are below. This therefore is the second rule, to labour for diversion, to take away the edge, that our hearts bee not overcome *with surfeiting and drunkennesse, and the cares of this life.*

The third is that Christ here adviseth to, *to Take heed.* As I told you before, it is to apply our thoughts. Let us intend our thoughts, consider with our selves what we doe, say with our selues thus, Shall I take that meate which God hath given mee for my support, for the undoing of my selfe? Shall I take that hee hath given mee to doe him service, shall I use it to disfinable mee for his service? And so for Wine and strong drinke that hee hath given me to cheare my selfe, shall I use them for the oppressing and overcharging my selfe? And the world that

God

God hath given me for a servant, shall I in-  
flave my selfe to the world as my Lord?  
This is the third rule, to take heed, to ap-  
ply our thoughts, and *take heed what wee*  
*doe.*

The fourth and last, is that which Christ  
adviseth his Disciples here, alway to thinke  
with our selves, to be frequent in the medita-  
tion of this day, of the last day, either of  
death or judgement: let us thinke with our  
selves (then which meditation nothing is  
more powerfull to weane our thoughts, and  
affections from the things below) a day will  
come, when all shall bee drawne before the  
dreadfull Tribunall of God: we know not  
our selves in particular how soone. Now  
thinke with our selves, What if that day  
should come? What if I should die being  
overcharged with surfeiting or drunken-  
nesse, or the cares of this life? with what  
face, or forehead should I appeare before  
God, being overburdened with these things,  
and being earthly, and sensuall? That is the  
fourth Rule, to be frequent in the meditation  
of the last day, this will take away the edge  
of our immoderate desires of the things be-  
low. This shall suffice to bee spoken of the  
first part, the caution, from the first word,  
*Take heed.*

I come to the second part, the persons to  
whom Christ gives this charge, to take heed;

T

Take

4.  
To thinke of  
the day of  
judgement.



*Take heed to your selves.**Quest.*

But who are they that Christ gives this charge, to take heed to themselves?

*Answe.*

I answer, first immediatly to the Disciples, but in them, and from them to us also.

Well; first immediatly to his Disciples, but who were those Disciples? They were those whom hee had chosen out of all mankind to preach, and publish his Gospell to the world: yea, they were they who already had preached the Gospell through *Iudea*: they were those that Christ chose in his pilgrimage upon earth, to bee his especiall followers and retinue: those that hee endowed with especiall priviledges, and prerogatives: those that had beene partakers of his gracious Sermons, he labours to weane the hearts of them from surfeiting and drunkenness, and the cares of this life. Nay, that which is more then any Sermon, they were eye-witnesses of his life, that was free from drunkenness or surfeiting, or the cares of this life; these were they to whom Christ gives the charge to take heed to themselves. Well, the conclusion is, that

*Conclus. 2.*

The best  
men have  
need to bee

*The best men, those that are most eminent for  
knowledge and pietie, those that have the  
greatest priviledges, and prerogatives,  
even*

even the Disciples of Christ have need to be admonished to take heed, lest their hearts bee overcharged with surfeiting and drunkennesse, and the cares of this life.

You see whom the persons are that Christ gives this charge unto, to his Disciples. I say, the best men, those that are most eminent for gifts. and have the greatest priviledges, and prerogatives, even the Disciples of Christ have need to bee admonished, lest their hearts bee overpressed with surfeiting, &c. There is no man, saith S. *Austin*, that can be secure in this life, which is but one continuall temptation. Wee can never bee secure, as long as wee live in that estate, wherein of worse wee may be better, and of better we may be worse, So farre as we may goe up the streame, if wee use care, and plie the oare, so farre we may goe downe the streame if we slacke our care.

Now, the reason why the best want admonition is, because though they bee the best men, though they bee never so eminent for gifts or graces, though they be endowed with never so many prerogatives, still they are but men. *Lot*, hee that preserved himselfe in *Sodome* unspotted, and unstained in the midst of an impure generation; yet in the mount hee was twice shamefully overcome with drunkennesse.

admonished  
to take heed  
of surfeiting,  
&c.

*August.*

*Reas. 1.*  
Because they  
are but men.

Reas. 2. 33  
Satan envies  
them most.

Luk. 22.

Secondly, the best men have need to bee admonished to take heed, because the best men are in the greatest danger: not in respect of themselves, but in respect of their enemies, the reason is, because Satan desireth more covetingly, and more thirstingly to overthrow them then others. Now the more danger they are in, the more need of caution they have. *Simon, Simon, Satan hath desired to winnow thee*, saith Christ to *Peter*, Luke 22. Nay, that is not all. Satan hath earnestly, thirstingly, covetingly desired to winnow thee; that is the meaning of the Word, hee saith not *Simon, Satan hath desired to winnow thee*; but Sathan hath earnestly desired to winnow thee. Satan indeede desires to winnow all; but for *Peter*, and such as are like him, hee desires earnestly to winnow them. As *Pirates* that set with the greatest fury upon the shippe, that is richest laden, so doth Sathan on such. Now the greater the danger is that they are in, the more neede they have to bee admonished to take heede.

Reas. 3.  
Because their  
fall makes  
others fall.

Thirdly, and lastly, not in respect of themselves onely, but in respect of others they have need to take heed, because if they fall others fall, they hurt others as much by the scandall, as they hurt themselves by the same. Other mens sinnes hurt the persons that

that commit them, but the finnes of great and eminent men, they are Plague sores that infect others. So Saint Paul Gal. 2. 4. saith he to Peter when hee temporized and played the Jew, *Why dost thou compell the Gentiles to play the hipocrites?* why, how did Peter compell the Gentiles to play the Jews? saith Saint Austin in his 11. Epistle, not by any thing he preached to them, tending to that purpose, but by his example: the very example of such a man as Peter, so eminent, it offers a kinde of violence to the witnesses of it, it compells them to imitation: Therefore in this respect they have neede to be admonished to take heede that they doe not fall into these finnes, because if their hearts bee overcharged with them it hurts others, their finnes are Plague sores. You see the truth of the Doctrine. To come to make some use of that that hath beene spoken.

If the best men have neede to bee admonished then the best men may here be admonished of their frailtie, of their weake condition; even the best men that are, those that have made the happiest profession of pietie, and grace: those that are indued with the greatest priviledges, as long as they are here, they are but as little children, that their joynts are not confirmed and knit, that being left to themselves wee call upon them

Gal. 2. 14.

3. Aug. Epist.  
11.

*Vse.*  
The best men  
frailie.

*Simile*

1 Cor. 10. 12.

1 Cor. 1. 12.

Vse 2.

Why the best  
should suffer  
admonition.

Pro. 9. 8.

ever and anon to take heede that they fall not.

1 Cor. 10. 12. saith the Apostle, *Let him that stands take heede lest he fall.* Who were those to whom the Apostle gives this caution? *To them that were rich in all knowledge, that were destitute of no gift,* 1 Cor. 1. 12. Marke, they were rich in all speech, and knowledge, and destitute of no gift, and yet these that stand have neede to bee admonished, to take heede lest they fall.

Secondly, if the best men have neede of admonition, then it should teach the best men to suffer with patience the words of admonition, out of conscience of their neede. That is the reason why many men take with such impatience the words of admonition, because they are strangers to themselves they know not their owne weakenesse, they thinke they have no neede of admonition. And that is the reason they returne hatred for good will, when they are admonished to reproach and revile them that admonish them. Saith the wise man, *Prov. 9. 8. Rebuke not a scorner least he hate thee, but rebuke a wise man and he will love thee.* Why would hee not have a man rebuke a scorner? every scorner is a proud man, he knowes not himselfe, hee is a foole. Now every foole is a stranger to himselfe, hee knowes not himselfe and his owne weakenesse, if a man reprove such a one he cannot expect but to bee hated: Hee thinkes

thinkes hee goes not about to heale him but to make him sore. But saith hee, reprove a wise man and hee will love thee, why? hee is a wise man, hee knowes his owne weaknesse (for that is a speciall point of wisdom) hee knowes how apt hee is to offend, how prone to be secure: therefore he thanks a man, he takes it kindly, (out of conscience of his owne weaknesse) when hee is admonished, it comes as oyle to a wound, as a fomentation to open the sore that the admonition may enter, and have its due effect, so it followes in the ninth verſe there *admoniſh a wiſe man and he will be wiſer.*

Thirdly, if the beſt men have neede of admonition, then thoſe of us that thinke our ſelves to have made the greateſt proficiencie in goodneſſe, let us know and demeane our ſelves as thoſe that are ſicke, that neede Phyſick, not onely courteouſly and thankfully to accept of the remedy, when it is tendered caſually, but to conſult with the Phyſitian and Apothecarie where it is to bee had. So let us not onely accept of admonition when it is tendered, but repaire to the places where we may be admoniſhed. Let us diligently reade the word of God, that God hath left (though not for that end onely, as *Beſſarmine* faſſly, but yet for that end too) to admoniſh and to teach us to take heede of theſe, and other finnes: Let us diligently repaire

Vſe 3.

1 Thes. 5. 12.

paire to Gods ordinances, to the ministry of the word, which God hath ordained to admonish us, 1 Thes. 5. 12. God knowes how apt we are to be secure notwithstanding wee are beset and beleiged, and begirt with dangers, therefore God hath appointed the Ministers as watchmen, as Sentinells to espie dangers a farre off, and to give us notice when dangers come; they ring the allarme that we may provide for our selves. Therefore wee should diligently goe to the Word that we may be admonished of the dangers, least we be surprized unawares. I remember the saying of that Generall, presuming on a mans owne strength is the greatest weakeneise, and the ready way to betray himselfe to dangers is to contemne them. You see the persons to whom Christ gives this charge, *Take heed to your selves.*

*Least at any time.*

*Conclusion.*  
Our care and  
caution con-  
tinuall.

It seemes then it is not sufficient to take heed for a while, for a day, or a moneth or a yeare, but *our care and caution it must be constant and continuall.* Hee doth not say *take heed* least at sometime; but *take heed least at any time your hearts be overcharged; &c.* It is our Saviours counsell in the 36. verse of this Chapter, *Watch therefore and pray alway:* he that would watch alway, must take heed least his heart bee overcharged at any time; why? because if the heart bee over-  
charged



charged at any time, hee cannot at that time watch. For as a mans body that is overcharged with meate and drinke, he is inclined to sleepe; so when a man is drunke and eaten up with coverousnesse, he is inclined to sleep insinne, he cannot watch, therefore if wee would watch we must alway take heede least at any time our hearts be overcharged.

And Christ implies the reason in the words of the Text, *Least the day come upon you unawares.* The summe and substance of this our care and caution, ought to be answerable to the danger, now that is not for a time onely, but continually.

First, there is danger least we be overtaken with these sinnes, that is the first danger. We know *Lot*, hee that lived soberly in the midst of a sensuall impure generation: yet when hee was in the mount, when hee slackted his guard but a while, hee was twice overcome with the sinne of drunkennesse: therefore we must take heed alway, because we are alway in danger to be overtaken.

Secondly, there is another danger; as there is danger least wee be overtaken with the sin, so there is danger least we be overtaken with judgement, eyther the day of death, or the day of judgement. So the rich man *Luke 12.* he was anxious, thinking of pulling down his old barnes, and enlarging them, and at that time God requires his soule. Wee see here

V

at

*Reas.*  
Because there  
is danger.

I.  
Of the sin.

2.  
Of judgement.

*Luk. 12.*

at that time when his heart was overcharged with the cares of this life, death surpriseth him, and he was taken away.

*Simile.*

Luk. 17.

Or else if not the day of death, the day of judgement, for so Christ saith in the next verse, the day of judgement shall come as a snare upon the world. There is something in that; as birds, wee see commonly they are entangled in the snare that is cast over them when they are eating, so the world when they are eating and drinking and sensuall, that day shall come upon them as the snare on the birds when they were eating. So Christ saith, *Luke 17.* looke as it was in the time of *Sodom* and *Gomorah* was destroyed so it shall be when the world shall be destroyed: they shall be eating and drinking, and buying and selling. They shall be eating and drinking, is there any harme in that? No, that is not the meaning of it, but eating sensually, and drinking immoderately, and buying and selling covetously then that day shall come upon them. So that here is danger, continuall danger, least we be overtaken with these sins at all times, or least death or the day of judgement overtake us at all times, therefore our care should be alway, *Least at any time.*

*Vse.*

Discovering  
the abound-  
ing of these  
sinnes.

But alas if we looke to the practice of men, how farre is it from this continuall care! we neede no other example, but this ordinary practice of drunkenesse, surfeiting and covetousnesse

roufnesse, if it were no where else but in this Citie: men are so farre from watching, as that they thinke it lawfull for them to have ther hearts overcharged.

For surfeiting, they thinke it sometimes lawfull to give liberty, and reynes, to bee overcharged with it: As at *Christmas*, the time of the comming of Christ, as if they could not celebrate the comming of Christ in the flesh, except themselves become fleshly. And at the beginning of *Lent*, as if they intended to revenge themselves on God before hand, and since he will needs have them fast, they will get in his booke as farre as they can by surfeiting. And so, on the holidaves, as if by celebrating of holy dayes, they must needs become unholy.

And so in some times, people thinke it not onely unlawfull, but that they are bound to be drunke, as at Nuptialls, or at the Coronation of a King, they thinke it a point of duty to bee drunke that day, and they that are not drunke then (as they sayd to Pilate) *hee is not Cæsars friend*. And so at the meeting of friends, as if they could not meet friendly, and courteously, except they bee enemies to themselves, or as if they could not expresse humanitie unlesse by drunkennesse they overwhelm and loose it. And so at the meeting of strangers, men thinke it lawfull to be drunke, (it is the manner of some)

(so) as if the way to entertaine strangers were to become strangers to themselves.

And so for the third, *the cares of this life*, some men are so farre from thinking of, and using this caution alway, that they thinke they may sometimes suffer their hearts to be overcharged with the cares of this life. As when they are married and have a charge of Children. As if the same God that cared for them single, would not care for them when they are married; and as if the same providence that extends to Sparrowes, did not extend to Children, those that are made after the similitude and Image of God. Such men should remember, what Christ saith here, they should *take heede least at any time their hearts be overcharged*. As there is no place, so there is no time that can dispence with these sins to make it lawfull to have our hearts overcharged with surfeiting and drunkenesse, and the cares of this life. Well saith David, *Psal. 93. holinesse becommeth thy house for ever*. Holinesse never weares out of fashion. If holinesse become Gods house for ever; then unholinesse, surfeiting and drunkenesse, and the cares of this life they never become Gods house. And if they become not Gods house then they become not Gods Temple, his Chappell, as wee are *1 Corin. 6.* saith the Apostle, *Know ye not that you are the Temples of the*

*Psal. 93. ult.*

*1 Cor. 6.*

*the holy Ghost ?* Let us then bee advised to take heed as Christ saith here, *lest our hearts bee over-charged with surfeiting or drunkenness, or the cares of this life.* Take heed lest at any time we defile and pollute the Temple of God with these sinnes. Remember, as in all vertues so in this, the crowne is vigilancie, constancie, and continuance: we must not only watch, but we must watch continually. Wee must not not only take heed lest at some times, but lest at anytime *our hearts bee over-charged with surfeiting and drunkenness, and the cares of this life.*

Let us remember wee deale with such an enemy as will give us no truce, nor rest: such a one as with whom wee can never have peace or truce, that daily layes waite to subvert us, that layes snares in our meate, and drinke, and the things of this life: Indeed as Saint *Chrysostome* saith well, the whole world is but one snare. Now if Sathan use this care continually to subvert us, shall wee not bee as continuall in our care, not to bee subverted? Shall he bee more diligent to worke our ruine, then wee shall bee to worke our safetie and salvation?

*S. Chrysost.*

As wee see those that are besieged, when a Towne or Citie is besieged with enemies, they doe not slacke their guard a moment: because they feare that at that time

the enemy may come on them, and surprize them : yet notwithstanding sometime they may slacke their guard, and not have harme, because the enemy may not know it. But it is not so with our spirituall enemies, wee are surrounded with spirituall enemies, that not only watch all opportunities, and take all advantages, but they know when wee give them advantage, when wee are secure and retchlesse, and they take it. Therefore it concerns us to looke, lest at any time our hearts be overcharged.

Let us not plead difficultie, and say it is a thing hard to stand upon our guard, wee cannot enjoy our selves. If the thing bee difficult, yet looke to the end, it is profitable : lay the benefit we shall enjoy by this care in the other end, and that will make the care light. As in a paire of ballance, if a man lay weight in the one scale, and none in the other, it will sinke : but if he lay a weight answerable in the other scale, the first will bee light, a man may lift it easily. So let us lay this continuall care and caution in the one ballance, and the benefit that wee have by it in the other ballance, and wee shall never grudge at our care. Let us thinke with our selves, while this care lasts, we are free from all other care ; and who would not care for a while upon condition to be eternally secured after.

*Simile.*

I have

I have done with the third point, how long we must take heed, in these words, *Left at any time.*

Now I proceed to the fourth part, that is, of what wee are to take heed,  
And that is first generall.

*Left your hearts be over-charged.*

It seemes then, *It is the Propertie of these sinnes, surfeiting and drunkennesse, and the cares of this life, to overcharge the heart, That is the point.*

*Take heed, faith our Saviour, left at any time your hearts bee overcharged.* It implies that it is the propertie of these sinnes here mentioned to overcharge the heart. Looke what a milstone, or a talent of lead, is to the body, the same are these sinnes to the soule; (which is meant by the heart; as *S. Peter* faith, *the hidden man of the heart*; that is, the hidden man of the soule) they over-presse, and burden the soule: so much the Word here used implies, and imports in the Originall, *Take heed to your selves, left your hearts bee overcharged.* The Word comming from *Balos*, that signifies no ordinarie, portable burden, but a grievous oppressing burden (as the Etimologists have it:) such as cannot belifted, but with an extraordinarie strength, with a Giants arme: such are these sinnes to the

*Observat.*  
Drunkenness  
and covetousness, &c.  
overcharge  
the heart.



the soule, they are no ordinary, portable, but grievous oppressing burdens.

Now the grievousnesse of this burden appears by these two things;

First, these finnes are such a burden to the soule, as presse the soule, as presse the soule from heaven to earth.

Secondly, they are such a burden, as except they bee disburdened, except we acquit our selves of them, they will presse our soules downe from earth to hell.

First, the presse the soule from heaven to earth, from heavenly affections to earthly. Looke as a man is oppressed with a great burden, from which hee is not able to rise, nor to stirre hand nor foot to helpe himselfe for the doing of any thing: so it is with a man, when his soule is overcharged with surfeiting and drunkennesse, and the cares of this life: hee is oppressed with a grievous burden, hee is not able to stirre hand nor foot: hee is not able to exercise the powers, and faculties of his soule to doe any good, or to performe any spirituall dutie indeed. As for two of them, the two first, surfeiting and drunkennesse, they disable a man from worldly performances, therefore much more from heavenly and spirituall performances.

For the other the cares of this life, Covetousnesse, they burden the soule no lesse then

*Reas. I.*  
They presse  
the soule  
from heaven  
to earth.

then the former, though I grant it is more  
filie and insensibly : nay, they burden the  
soule in these two respects more.

First, surfeiting and drunkenesse, they  
burden the soule but now and then, some-  
times : no man is continually surfeiting, or  
drunke : but when Covetousnesse oppresseth  
the soule, it doth it constantly, it is a con-  
tinuall burden ; therefore in that respect they  
burden the soule more then the former.

Secondly, surfeiting and drunkenesse,  
they burden the soule, not immediatly, but  
by the body, they burden the body the in-  
strument of the soule, and so by conse-  
quence the soule, but Covetousnesse burdens  
the soule immediatly, it hangs a weight, as a  
plummet of lead upon every facultie of the  
soule, so that the soule cannot lift it selfe to  
any spirituall dutie : it hangs a plummet of  
Lead upon every power of the soule, where-  
by it becomes bowed and bended to the  
earth.

Will you see the truth of this in some par-  
ticulars : The highest, and noblest facultie  
of the soule, is the understanding, that  
whereby we apprehend, and judge of things,  
now covetousnesse clogges, and burdens the  
understanding. Take a covetous man, there  
is no man so dull, to apprehend spirituall  
things as he. Indeed in matters of the world,  
talke with him in his owne spheare of the

Simile.

world, and worldly things, there I grant, he is quicke and nimble enough, if not above, yet equall with others; for the most part above others. It fares with a covetous man, as it is with the Moone, when the Moone is inlightned in that part that is toward the earth, commonly it is most darke in that part that is towards heaven, so it is in this: there is ignorance of spirituall things, oft times where there is the greatest light towards the things of the world. I say, talke with such a one in his own spheare, of matters of the world, and the things of it, hee is quicke and nimble enough, but come to spirituall things, that concerne the life to come, and there hee is a very *Nichodemus*, he understands nothing. Covetousnesse is to the understanding like the nayle of *Iael*: saith the Text, *Iael* drove the nayle through *Sisera's* temples when hee was asleepe, and fastened his head to the ground: so covetousnesse fasteneth the head, the understanding to the ground, that it cannot lift up it selfe to apprehend; and understand the things of the Spirit: wee see then Covetousnesse it burdens the chiefe facultie of the soule, the understanding.

And so for the other faculties, the will and the affections it burdens them, it makes the will and the affections of a man, when once it possesseth them, like the woman in the

the Gospell, that had a disease and infirmitie 18. yeares, saith the Text, shee was bowed together, that shee could no way lift up her selfe, *Luke 13. 1.* So it is with a covetous man, it bowes the will to the ground, that hee is not able to lift up himselfe to a through prosecution of that that is good, or to a constant declining, and flight from that which is spiritually ill.

*Luke 13. 1.*

And so for the affections it bowes them to the ground, that they are not able to lift up themselves to desire, and delight in any thing that is heavenly, not to love, and joy in any thing, but such as are earthly and sensuall. I say, it bends them so to the ground, that they cannot constantly delight in these things. I grant that a covetous man for a fit, for a while, his will and affections may lift up themselves a little; but they are not able to hold out, the greatnesse of the weight beares him downe againe, and oppresseth him. Hee that hath his heart overcharged with covetousnesse, and so with surfeiting and drunkennesse, he may for a while lift up himselfe: as a man that is oppressed with a burden, that gets the upper hand of him, and beares him downe. Covetousnesse bowes the understanding, the will and affections to the ground.

And not only these, but likewise the fancie, and memorie, and speech too, it burdens

*Simile*

those. Take a man that is covetous, his imagination workes, and exerciseth it selfe about the things of the world. For his memorie, it treasures up nothing, or but little else besides these. And so for his speech, the speech of a covetous man, it is as the breath of a dying man: Wee say that when a man approacheth to death, his breath is earthly, so it is with the Discourse of a covetous man, it is of the earth. It burdens the fancie, and memorie, and speech of a man: so that hee dreames of nothing, he remembers nothing, hee speakes of nothing willingly, with delight, ordinarily, but that which is earthly. You see then that Christ might well say, *take heed lest your hearts bee overcharged with surfeiting, and drunkennesse, and the cares of this life: for it is the proper tie of these sinnes to overcharge the heart, as it is of a burden to presse downe, first from heaven to earth, but that is not all.*

2.  
They presse  
the soule  
from earth to  
hell.

They presse downe further, except wee depose, and disburden our selves of them, they presse the soule, as from heaven to earth, so from earth to hell: so saith the Apostle expressly for two of them, 1 Cor. 6. 10. *Bee not deceived, neither fornicators, nor Idolaters, nor effeminate, abusers of themselves with mankind, or thieves, or covetous, or drunkards, shall ever inherite the kingdome of God. Neither covetous, nor drunkards, there are two*

two of them; and so for the first of them, surfeiting: you see in *Phil. 3. 19.* the Apostle speakes of some *whose belly is their God, whose end is damnation, and destruction.* So likewise, *Gal. 5. 21.* the Apostle reckons surfeiting, or revelling among the workes of the flesh, and tells them before hand that those that doe such things *shall not inherit the kingdom of God*, envie, murder, drunkenness and revelling, and such like; (revelling may signifie, and doth properly, gluttony) of which I have told you before in time past, that they that doe such things *shall not inherit the kingdom of God*. So then wee see the grievousnesse of these sinnes in two things: First they presse the soule from heaven to earth in the affections and exercise, and then except wee be disburdered of them, they presse the soule from earth to hell.

If it be the propertie of these things, to burden the soule, it may bee a motive to force this caution of Christ to *take heede that wee be not overcharged with surfeiting and drunkenness, and the cares of this life.* Why should wee take heede, the reason is, because they burden the soule, and the heart. We are naturally of our selves, lumpish and heavy enough to performe spirituall duties, wee neede not make our selves more heavy. We bring into the world burden enough to presse our soules, that makes us unfit for

*Phil. 3. 19.*

*Gal. 5. 21.*

*Vse.*  
To take heede  
of this sin as  
a burden.



spirituall performances, wee neede not clog our soules with more unnecessary burdens.

*Obiect.*

You will say, those that are given to these finnes, they feele not a burden, if it were the property of these finnes to be a burden, then they that are subject to them would feele the burden, but we see they doe not.

*Answ.*

Why men  
feele not the  
burden of  
their finnes.

I answer, it is true, they feele not the burden of them, the reason of it is this, because it is the propertie of these finnes to take away the sense of them; the burden is not the lesse, because they feele it not; because it is the propertie of these finnes to besot the soule and make it insensible that they cannot perceive the burden. The wise man saith as much of drunkennesse, *Prov. 23.* saith he, *thou shalt be*, that is, if thou givest thy selfe to drunkennesse *as one that lyeth in the midst of the Sea, or the top of a Mast.* The wise man resembles a drunken man to a man that lies on the topp of a Mast in a great storme when there is danger, when the shippe and the Mast reels, he lies there and thinkes not of it, in his drunkennesse he feesles it not. And then in the last verse saith he, *they have stricken me and I was not sicke; they have beaten me and I felt it not.* It is the propertie of drunkennesse to make a man insensible of the wounds and plagues that hee receives by it. I grant that they that are addicted to these finnes they

feele

*Prov. 23. ult.*



feele not the burden, because it is the pro-  
pertie of these finnes to take away the sense  
of them, but what then? because they feele  
not the burden of them is it the lesse? Nay  
it is greater because it is not felt. As the Phi-  
sicians say of diseases, of all diseases those  
are most dangerous that are not felt. And  
that is the reason that a Consumption it is  
hard to be cured because it is hard to be di-  
scerned till it have eaten and wasted the body  
so much that it is almost impossible to be cu-  
red. When it is easie to be cured it is almost  
impossible to be discerned, and when it is  
easie to be discerned, it is almost impossible  
to be cured. As of all diseases of the body  
those that are most dangerous that are not  
felt: So of all the burthens of the soule those  
are most dangerous that are not felt. The  
reason is, because the feeling of the danger  
makes men seeke for remedy, and labour to  
be disburthened of them when they feele the  
burthen, but when men feele not the bur-  
then that lies on them, they seeke not for re-  
medy, that is the first answer.

But secondly if they feele not the burthen  
now, the time shall come that they shall  
feele it, eyther when God opens their eyes  
to see the grievous easie of their finnes, and to  
give them the grace of repentance; or here-  
after when they shall presse the soule to the  
bottome of hell. First, if God open their  
eyes

eyes then they will bee sensible of the burden. It is with sinne, as the Philosophers say it is with heaue elements: it is a rule in Philosophie that an element in its proper place is not heavy, that is, it exerciseth not actually its heavinesse. If a man lye under water though all the water be above him hee feelles not the weight of it, the reason is, because the water is in its proper place. So in a Well or Pumpe, when a man drawes a bucket of water, he feelles it not while it is under water, but when it is above water, he feelles the burthen of it. So, as long as men lie under these sinnes, when God gives them not a hand to lift them up, they feelee not the burthen of them; but if God reach a hand of grace to lift them up, and open their eyes to see the grievousnesse of their sinnes, they feelee the burthen of them, and goe and importune the throne of grace and desire to bee disburthened, that is the first thing.

But if they feelee it not so, that God open their conscience, and their eyes here, they shall feelee the burden of it hereafter. I told you what the Apostle saith, and what hee saith to the *Corinthians* I say to you, that *drunkards and covetous*, I may say it of *surfeiting* also, they that are guilty of these things *shall not inherit the kingdome of God*. They presse the soule to hell, and though for the present they take away the sense of them, yet

yet afterwards, when it is past redresse men shall be sensible enough of the burden.

Secondly, as it may serve for caution, to stirre us up to a more diligent heede of these sins, so for remedy too, that if we have been, or be intangled with these sinnes, not to rest till wee bee disburthened of them. So wee doe in other things, when a burthen rests upon our body, or estate, or name, wee are carefull and diligent to be disburthened of them. Shall we be carefull of our bodies, of our estates, and of our name, and shall wee not of our soules? doe wee desire that those may be free from burthens, and doe we not desire that our soules may be free? It is the exhortation of the Apostle, *Heb. 12. 1.* saith he, *since we are compassed about with so great a cloud of witnesses, let us lay aside every weight that presseth downe, and runne with patience the race that is set before us.* It is the advice of the Apostle to lay downe every weight that we may runne with patience the race that is set before us. Now surfeiting and drunkenness and the cares of this life, or covetousnesse, are weights and clogs that burthen the soule and hinder a man, not onely from running the race that is set before him, but they hinder him from so much as going; when a man is sunke under this burthen hee is not able to steppe or set one foote before another in this way: therefore we had neede to be diligent

*Vse 2.*

To use remedies against these linnes.

*Heb. 12. 3.*

*Quest.**Ans.*

Meanes to be  
disburdened  
of these sins.

1  
To feele the  
grievousnesse  
of them.

2  
Goe to  
Christ for  
his Spirit.

to disburthen our selves, if wee finde our selves burdaed, & oppressed with these sinnes.

But you will aske (if a man finde himselfe after search, that he be oppressed with these sinnes) how shall he come to relieve and disburthen himselfe?

I answer briefly, to disburthen our selves of these sinnes, First labour to feele the grievousnesse of them. Till a man feele the grievousnesse of the disease, he is not diligent to use the remedy; it is otherwise with spirituall diseases then with corporall: In corporall diseases, first we finde the symptomes of them, and then wee know them; but in spirituall diseases first wee must know them before wee can have the symptomes of them, before wee can be relieved of them: the first thing wee must labour for is the knowledge of the grievousnesse of them, to feele how they burthen us both in spirituall duties and other, how they presse our soules (except we be disburthened of them in time) even to hell.

Secondly, let us goe to Christ, for as it is Christ that beares our burden for us, so hee likewise is able to take our burthen from us. Let us goe to him, and desire him to send his Spirit into our hearts, that is, a Spirit of strength and power able to lift off these burthens. For as I told you, when he saith heere *take heed lest your hearts be overcharged, it signifies*

nifieth such a burthen as is a grievous oppressing burthen, such as cannot bee lifted but with a Giants arme, such a burthen are these sinnes, they oppresse the soule, and none but the Spirit of God can ease us of them. Therefore let us goe to Christ and desire him to send his Spirit into our hearts to ease us of this burthen. Looke as it is with those that are troubled with the *Incubus*, the Night-mare, when they feeble a great weight and burthen on them, they put forth all their power to free themselves of it; so when we finde this *Incubus*, this spirituall Night-mare to lye on us, and to presse, not onely our bodies but our soules, wee should use all our strength and power to bee free that so we may runne with patience the race that is set before us.

Thirdly and lastly, let us use the meanes, (besides these there are some meanes to bee used) to disburden our selves. What are those? Looke as in Physicke the rule is; contraries are cured by contraries: so if we have burthened our selves by surfeiting, let us disburthen our selves by the contrary; if we have burthened our selves by eating immoderately, let us put the knife to our throate abridge our selves in the use of meate, nor to eate so much as we may doe: for as I sayd before out of that doubtfull author, he that will goe in the use of indifferent things as

3.  
To practise  
the contrary.

farre as he may, to the utmost length of his tether, it is a thousand to one but that man will offend. He that sleepest upon the pitch or brinke of a downfall or *Precipis*, it is twentie to one but hee falls. And so for drunkennesse if our hearts and soules be oppressed with the excessive use of strong drinke: saith the Apostle, *rather then I will offend my brother I will not eate flesh while I live*; if the Apostles argument be good, rather then I will offend my brother, I will not eate flesh, the argument will hold thus too, that rather then we wil offend our selves, and burthen our soules, we will not drinke strong drinke while we live.

Let us labour thus to take a kinde of holy revenge on our selves, so the Apostle calls it, *2 Cor. 7. 11.* saith hee, *Behold this selfe same thing that you sorrowed after a godly sort, what clearing of your selves, what revenge it hath wrought.* I say thus we should take a spirituall revenge of our selves, that if we have beene overshoot in the use of meate or drinke and exceeded our bounds, that for the future we limit and abridge our selves, and take a kinde of revenge of our selves. This is the way to disburthen our selves if wee find that our hearts have beene oppressed with these things.

Thirdly and lastly, if it bee the propertie of these finnes to burden the heart: then  
here



here take notice briefly of the perverse judgement of the world, how contrary it is to the judgement of our Saviour: aske the world who have the lightest, and merriest hearts of all men; They will tell you those that fare daintily, that are good fellowes, they are joviall and merrie hearts. But aske Christ, and hee will tell us that surfeiting and drunkenesse opresse the heart; they have not (as the world would make us beleve) light-some hearts. It is true, if wee will beleve their faces, they seeme to have light-some hearts, if we will judge of their hearts by their sleiring, and laughter: but Solomon saith, *Prov. 14. 13. That even in that laughter the heart is sorrowfull*: there is sorrow in their laughter, it is but from the teeth outward, and it is not so only for the present, *but the end of that mirth is heavinesse*. It is sorrow for the present, and the conclusion is heavinesse.

Therefore whatsoever the world saith, Epicures and drunken men, such as are given to the immoderate use of meate and drinke, those men have the heaviest hearts. Let the world say what it will, the life of a Christian is chearefull, he hath a light-some heart. Saith Christ, *Come unto mee, all ye that are wearie, and heavy laden, and you shall find rest to your soules; Take my yoke upon you, for my yoke is easie*. Christs yoke is easie, hee that hath given his name to Christ, that

The false judgement of the world.

Prov. 14. 13.

Mat. 11. 28.



sets himselfe constantly to the performance of spirituall duties, hee hath a lightsome heart. Nay, whereas all other things, they may bee burthened, his body, and his estate may be burthened for a while, and his name may be burthened for a while, but his heart is light and merrie. Therefore as the Wiseman saith, *A wounded spirit who can beare?* But if the heart be well, it will beare a mans infirmities: so long as a mans heart is light: as long as the burthen lies in a mans body, or his name, or estate, if the heart bee light they may bee borne. Of all men, a Christian, a good man, a conscientious man hath the lightsomest heart. This shall suffice to bee spoken of the fourth part in generall, what wee are to take heed of, lest our hearts be burthened. I told you it is the propertie of these things to burthen the heart.

Now I come in the next place more particularly to tell you, what wee are to take heed of, that our hearts bee not overcharged with surfeiting. *Take heed lest your hearts bee oppressed at any time*

*With surfeiting.*

That is, with riotous, immoderate excessive eating. The word in the originall is *Clisani*. The sense and derivation of the word is borrowed from those two paines and distempers of the head that is caused by sympathy, and consent of the head with the

the stomacke, through distemper of ryot, and inordinate eating. In the Latine it signifies those crudities that are caused in the stomacke through immoderate excessive eating, when the heart is surcharged, when there is more meat then it is able to digest. Thence it is that Christ wisheth us here to take heed; *Take heed to your selves, saith Christ, lest your hearts bee overcharged with surfeiting.* Now looke what Christ charged his Disciples, hee chargeth us also as I told you out of *Marke 13. ult. What I say unto you, I say unto all.* It was indeed spoken to them first, to the Disciples; it is our dutie also to take heed lest at any time our hearts bee overcharged with surfeiting. The point that I will insist on at this time, is this, that

*It is our dutie to take heed, that our hearts bee not overcharged, with immoderate, and excessive eating.*

It is that that the Apostle warnes the *Galatians* of, in *Gal. 5. 21.* to take heed of, hee reckons it among the workes of the flesh, *revelling, or gluttonie.* The workes of the flesh are, *envie, murther, drunkennesse, revelling, or gluttonie,* and the like; Now see the caution, in the words following; *Of which I tell you before, as I have told you in time past, that they that doe such things, shall not inherite the*

Mark 13. ult.

*Doff.*  
We should not be overcharged with immoderate eating.

Gal. 5. 21.

Prov. 23, 20.

Danger in  
conversing  
with Epi-  
cures.

the kingdom of God. To stirre up, and in-  
force caution, the Apostle sets before them  
the greatnesse of the danger, if they did suf-  
fer their hearts to be overcharged with re-  
velling, and gluttonie, it would bee such a  
burthen, as would presse their soules downe  
to hell, such as would exclude them from  
entring into the heavenly *Canaan*. So like-  
wise the wise man in *Pro. 23, 20.* saith hee, *Be  
not among wine-bibbers, or riotous eaters of  
flesh.* Observe, saith the Wise-man, *bee not  
among them.* What? not among them, is  
there such danger? Is their companie so con-  
tagious, and infectious, that we may not bee  
among them? No, wee must not willingly,  
ordinarily be among them; wee must not  
choose such company to converse with,  
Why? because there is danger of infecti-  
on;

First there is danger by their example.

And then there is danger by their ex-  
hortation or counsell.

First by their example, you know it is a  
saying, that seeing other men eat oft-times  
brings a man a stomacke: hee that had no  
stomack, or appetite, by seeing others eat,  
it drawes him on to eat; so the very sight of  
a man eating, that is a glutton, and gives  
scope and loseth the raines to his appetite it  
transports others that are spectators, by his  
example.

Secondly,

Secondly, by counsell, you know men often call upon others, and say, eate neighbours, &c. as they give themselves to immoderate excesse of eating : therefore in both these respects, wee are not to affect or seeke their company, it is dangerous, by reason of their example, and of their counsel.

But why are wee to take heed that our hearts be not overcharged with surfeiting?

I answer, first, because if our hearts bee overcharged, wee are unfit to performe spirituall duties. I told you before, surfeiting burtheneth and overchargeth the soule, and makes it heaue, and lumpish, not able to lift up it selfe to performe any spirituall dutie. It is a pretty conceit of Saint *Chrysostome*, in his first Homilie on *Genesis* : that *Moses*, when he came from the Mount, and brought the two tables of the commandements with him, when he perceived the people of *Israel* to whom he came, that they had filled themselves full, and betooke themselves to dauncing, and sporting themselves, saith Saint *Chrysostome*, he tooke the Tables, and threw them downe; Why? hee thought it an absurd, and unfit thing to give commandements for them to observe, who now had gorged themselves with meate. No man is sounfit for the service of God, to observe the commandements of God, as those that have surfeited, and filled themselves with

*Reas. 1.*  
It unfits us  
for good du-  
ties.

*S. Chrysost.*  
*Gen. hom. 1.*

meate. So, likewise saith our Saviour, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting*: In the next verse but one, saith he, *Watch, and pray alway*, hee opposeth watching and prayer to surfeiting. Those that have their hearts overcharged with surfeiting cannot watch and pray, and performe spirituall duties. Now therefore the first reason why wee should bee heedfull that our hearts bee not overcharged with surfeiting, is because it makes our soules unfit for the performance of spirituall duties, it makes us unapt for the doing of that for which wee came into the world.

*Reas. 2.*

It is the nurse  
of securitie.

Secondly, we are to take heed of it, because surfeiting is the nurse of securitie. When a man hath filled himselfe with meat and drinke, as it is apt to incline him to bodily sleepe, so it is to spirituall sleepe too, to securitie. Hee that gives himselfe to satisfie his sensuall immoderate appetite, there is no man so subject to securitie. See the truth of this in those of the old world, in the time of *Noah*, though hee preached to them that the world should bee drowned, and overwhelmed, yet they cared not, they were secure, and carelesse, and feared not the threatning of *Noah*, nor the judgement of God: the reason is given, because they betooke themselves too much to eating and drinking.

*Luke*

*Luke 17.27. They did eate and drinke, and marrie wives, and give in marriage till the day that Noab entred into the Arke, and the flood came, and destroyed them all. But why did the flood come and destroy them? The reason is insinuated in these words, because they ate, and dranke; that is, they gave themselves to immoderate eating and drinking.*

*Thirdly, we should therefore be carefull that our hearts be not overcharged with surfeiting; because surfeiting occasions, and breeds many lusts; it feedes the soule with lusts. It is with the soule, as it is in ground, commonly the rankest, and fattest soyle is fullest of weedes, so it is. in the body, the fullest and fattest bodies, those that are given most to satisfie their sensuall appetite, they are troubled most with lusts that fight against the soule. As the Apostle Peter saith in that place; As pilgrims, and strangers abstaine from fleshly lusts, that fight against the soule. If a man give himselfe to immoderate eating, hee strengtheneth the flesh, to combat and fight against his soule: it gets the victorie, and oppresseth, and beares downe the soule. See the like in *Jerem. 5.8.* speaking of *Israel*, that they were as fed horses; *In the morning every one neighs after his neighbours wife*: See the consequent, *In the morning they are as fed horses*; there is a surfeiting, they filled themselves to the full, then*

*Luk. 17.27.*

*Reas. 3.  
It breeds many lusts.*

*Jer. 5.8.*

presently their soules are overborne, every one neighs after his neighbours wife. There is the third reason why wee should bee carefull not to have our hearts overcharged with surfeiting, because it fills our soules full of lusts.

Reas. 4.  
It brings  
Gods judge-  
ments on us.

Ezek. 16. 49.

Verse 50.

Amos 6. 4, 5,  
6.

Verse 7.

Fourthly, and lastly, it brings on the judgements of God: Looke as it was with *Sodome, they were eating and drinking*, and giving themselves to satisfie their sensuall appetites, and the judgements of God came and swept them away suddenly and fearfully. *Ezek. 16. 49. Behold, this was the iniquitie of thy sister Sodome, pride, fulnesse of bread: there is surfeiting.* Now in verse 50. *Therefore I tooke them away as I saw good.* They gave themselves to pride, and fulnesse of bread, to surfeiting and drunkennesse, and God tooke them away as hee saw good. So in *Amos 6. 4, 5, 6.* speaking against the wantonnesse of *Israel*, he saith, *They stretch themselves on beds of Iworie, they eat the lambs of the flocke, and the calves out of the middest of the stall;* that is, they did yeeld too much to their sensuall appetite in the use of these things. What then? Therefore in verse 7. *They shall goe captive with the first that goe captive: and the banquet of them that stretched themselves shall be removed.* Because they gave themselves to satisfie their sensuall appetite, and to the immoderate use of the creature,



creature, God would cut them short, and they should goe into captivitie, where they should be pinched with want, and penurie. You see the reasons why wee should take heed that our hearts bee not overcharged with surfeiting. First, because it makes the soule unfit for spirituall duties. Secondly, it is the nurse of securitie. Thirdly, it fills the soule full of noysome lusts that fight against the soule. Fourthly, it provokes the judgements of God, as against us, so against others too. These finnes are such, that they provoke the judgements of God not only against us, but against others. Oft times poore people smart with famine and penurie: the reason is, because of the excesse and immoderate eating of great ones. As in a mist, wee say it is a signe of raine and showers, when the mists goe up by the mountaines: so when surfeiting sends up a mist in those mountaines, those that are eminent above others in power or place, it is an argument it will bring raine, not onely on the mountaines, but on the holes and vallies, it will cause a storme and tempest. These finnes are such finnes as draw judgements not onely on them that are guiltie of them, but on others also.

I might adde to these many other reasons, as, first, we are to take heede of this, because it doth not disable the soule onely, but the body also, it fills that full of diseases; in re-

And against others.

*Simile.*

*Reas. 5.*  
It hurts the body.

spect of which it is growne now a disputable question, and hath beene long, whether surfeiting or the sword kill more. We complaine that men in these times live not to the yeares of our forefathers. It is true, wee live a lesse time, the reason is, because wee eate more meate, we kill our selves. Every glutton is guilty of his owne death, at least if hee be not guilty of his death manifestly, yet he is obliquely, he cuts his life short which hee might else enlarge (I question not) to the dayes of our forefathers, if we were carefull of our lives.

*Reas. 6.*  
It hurts his  
estate.

It doth not onely disable our bodies, but our estates, as we see it plainly in many of our gallants. It was a good saying of Plato a heathen man, a man undoes himselfe by giving way to his sensuall appetite, hee devours his estate and patrimony.

*Reas. 7.*  
It wrongs the  
common-  
wealth.

It hurts not onely our selves in soule and body and estate, but it hurts others, it hurts the common wealth, because by prejudicing of our selves, by consequent we prejudice the common wealth whereof we are a part. You know what the Civillians say, it concerns the communitie, that every particular man use his estate well. Now if wee use our estates ill, and impoverish our selves in our estates, by consequence we impoverish the common wealth: if we make our bodies unfit by surfeiting to serve God, and our coun-  
trei

troy, we impoverish the country.

Lastly, we hurt not onely our selves but our brethren, that might be relieved with our superfluitie; we hurt our brethren, and so by consequence we come to be guilty of a double murder, by surfeiting wee murder our selves, and our poore brethren that by our superfluitie might be relieved. I will not insist further on the reasons, but come to make some Use.

Surely if ever it were seasonable to take heede of surfeiting, it is at this time seasonable; (not onely because it is a time, wherein God calls for fasting, and humiliation though in that respect we ought to take heed least we be overcharged with surfeiting, but) because of the commonnesse of this sinne, it is so common that there is almost no notice taken of it.

We many times speake against drunkennesse (and if there were not lawes made against it, what could wee expect but an inundation and catoclisme, and overwhelming? Time was it was the fault of Beggers, As drunke as a Begger, they used to lay, but now it is the fault of great ones, It is a fault not onely of the night, and of the darkenesse, but of the noone day) but for gluttony, we lift not up our voyces as trumpets as we should doe. It is true it fares with the diseases of the soule as it doth in the body, Physicians tell

*Reas. 3.*

It wrongs the poore.

*Use.*

*Simile.*

Gal. 5.

tell us and wee know by experience, when a man is troubled with the stone and the goutte, if he have a pang and fit of the stone he fees not the goutte; The reason is because of the violence of the stone, it is so grievous a paine that it beares downe, and takes away the sence of the goutte. Just so it is with surfeiting and drunkenness, they are both grievous diseases of the soule, but yet drunkenness is the more grievous, the reason is because of the violence of it, we take no notice of gluttony (but speake against drunkenness) though that be a worke of the flesh, as we see Gal. 5. As the goutte is a grievous disease, though the stone bee more grievous; so gluttony is a grievous disease of the soule though drunkenness be a more grievous. And if wee that are Ministers had ever neede to speake against gluttony, surely it is in this land, as wee may see by that order lately set forth. It is a sinne almost proper to this Land; we make our selves a scorne by our intemperance in meate; and if wee should speake against it in this nation, I know not where it should bee more then in this place.

Quest.  
Answ.  
Men surfeit  
many wayes.

But are so many guiltie of surfeiting here?  
Let me tell you that wee surfeit, not onely when we eate more then will doe us good, more then we can digest, that is the most enormous surfeiting, but otherwise men surfeit

feit divers wayes, besides in quantitie when they eate too much.

So also in qualitie, when they hunt for too delicious meate. It is the fault generally of nice curious dames, they esteeme not meate so much by the taste, as by the daintinesse and varietie, not so much (as the Poet saith) by the taste, as by the price; when things are common they care not for them: this is a kinde of gluttony. In *Luke 16.* the rich man that fared deliciously every day, he is called a glutton, why? It appeares not by the Text that he overburthened his stomach, that hee did eate more then he could digest, but because hee fared deliciously every day, hee hunted too curiously and too anxiously after dainty fare, this made him a glutton. So we commit gluttony in our immoderate and too carefull seeking for daintie meate, when wee are not content with such things as are common, but wee must have such things as are hard to be got, and are costly. As the Poet saith, we have a kinde of humour that wee scorne to be satisfied with every thing, but onely with such things as are hard to be got; things when they come out first, and are of great price are fittest for us. This is a kind of surfeiting.

Thirdly, a man may become guilty of surfeiting in respect of time, two wayes.

Not onely when they eate unseasonably,

1.  
In eating too much.

2.  
In qualitie.

3.  
In respect of time.  
Eating at unseasonable times.

Jer. 5. 8.

*Jer. 5. 8. As fed horses in the morning,* such as when in the morning they should betake themselves to their devotion to the performance of spirituall duties, they fall to cram themselves, that scarce their eyes are opened, but they open their mouthes to fill themselves. So saith the wise man in *Eccle. 31. 6. Wo to thee O Land whose Princes eate in the morning.* No question, it is not a fault for men to eate in the morning, nay I am perswaded that men are bound in such times as these, that live in an infected ayre, to eate in the morning, it is physicall; but when men constantly eate in the morning, and so eate as they are made unfit for spirituall duties, this is a kinde of surfeiting.

Phylosophers say that when a man hath eaten somewhat he is lighter then when hee fasts, and they give the reason, because the Spirits are more refreshed; I dispute not that probleme, I think the contrary that a man is not lighter, though he be in his heart, yet he is not in the scales or ballance: but spirittually when a man is fasting he is more active and quicke for the performance of spirituall duties. Now men that in the morning betake themselves to eating and drinking they become guilty of surfeiting and gluttony, because they are made unfit for spirituall duties.

But



But that is not all, there is another gluttony in respect of the time, that is, when they bestow too much time and stay too long in satisfying of their appetite, (I meane not upon extraordinary occasions at feasts, &c. for then we may seeke for delicacies, and we may sit longer then at other times, but) when we ordinarily sit an houre, or two, or three houres at a meale, when wee doe not make it as we should doe, a by thing, but we make it our worke, and our imployment. Wee complaine that our time here is short; but as *Seneca* saith, we may finde fault with our selves that it is so short. How easie is it for a man to satisfie nature soone, and betake himselfe to his generall or particular calling? Now when we shall spend not halfe an houre but an houre, or two or three houres, and sit all night before we can rise from meate: this is a kinde of surfeiting; we deprive our selves of our time. This is not to redeeme time, but to spend time and our selves; that that God hath given us for the doing good to our selves and others, we cast it away carelessly in superfluities upon our selves. Wee speake to men, and tell them, if they desire a blessing on themselves, and to keepe the judgements of God from them, let them be diligent in their callings, and pray in their families, and in their closets; alas, they are so full of imployments they cannot spare

A a 2

time

2.  
Spending too  
much time in  
eating.



time to pray with their charge, yet they can spend two or three houres, sometimes a whole day in visiting their friends; and in holding an idle chat with others, they can spend three or foure houres sitting at meales. How much better were it, to take away some time, to improve and redeeme time (that we cast away) for examining our selves upon our beds? to goe and make our peace with God, to search and try our selves? Thus we become guilty of gluttony, and surfeiting, not onely in respect of the quantitie, by eating too much, and in respect of the qualitie in curiositie; (*Ahab* did not search more curiously for *Eliab*, through the land then some doe after delicacies) but also in respect of the time. when wee eate in the morning, (though it be not absolutely unlawfull, but) when we so eate as to make us unfit for good duties, as when we eate too long, or eate in the times of humiliation, when there is no necessitie of eating, as in the times of fasting. Some men are made such slaves to their appetite, that if it bid them come, they must come, if it bid them provide such a dish they must have it. They are slaves to their appetite, they set appetite in a throne, it hath dominion in them, when that commands they must obey. That is a third kind of gluttony in respect of the time.

4.

Fourthly and lastly, men are guiltie of surfeiting

feiting by an anxious care for meate before hand, and by too sensuall a delight in eating for the time.

First, for too anxious care before hand. This is that the Apostle speakes of *Rom. 13. making provision for the flesh*: such men as use care to provide for the flesh.

You will say, may not a man use lawfull care to provide necessaries for himselfe?

Yes, but when men are too anxious, that all their thought is on meate, and what shall we have next time? See if you can get such a dish, &c. when a man is to anxiously carefull in an immoderate manner, hee becomes guiltie of surfeiting.

Lastly, men are guiltie of immoderate eating, they are guiltie of gluttonie, when in the use of meate they are too much transported. When a man doth not as hee should use meate only for the satisfying of nature, and for inabling of himself to undergoe the duties of his generall, or particular calling, but is transported, and too much affected with it, and gives too much way to his sensuall appetite, so that hee thinks it the only contentment, the only pleasure in the world. There are some such men that thinke there is almost no contentment in the world, but to relish fine, and pleasant dishes. It is not so much our meate that makes us gluttons, as our affection toward our meate: such men are just

When men  
take too  
much care for  
meate.  
*Rom. 13.*

*Quest.*

*Answer.*

Phil. 3. 19.

like those the Apostle speakes of, *Phil. 3. 19. They make their bellie their god.* Why so? because they give all their devotion to their bellie, they take the greatest pleasure and contentment in satisfying their bellie. Such are those too, that if they want a dish that they desire, they are never quiet; and if they be spoken to, they are ready to say, Hath not God given to us all the creatures alike? It is true, but marke the falacie; while they use their libertie they lose it. God hath given us libertie to eate meate, and any kind of meate, if it be in our calling, and wee be able to provide for our selves with the caution before mentioned; but these men lose their libertie, they bring themselves into such an estate, that they cannot want it. There are some men, let them want Tobacco, or such a dish as they devote themselves to, they cannot live. This is that that the Apostle saith, in *1 Corin. is to bring a mans selfe under the power of a thing.* Saith the Apostle, it is lawfull for a man to eate any thing, but saith he, *I will not bring my selfe under the power of any thing.* How doth a man bring himselfe under the power of any thing? When a man yeelds too much to his appetite, that hee is brought to this passe, that hee is a slave to his appetite: if it call for such a dish, hee must have it; if it call for such viands, he cannot be without them: Then a  
man

man is brought under the power of meate. In using our libertie, if wee doe not looke to it, we may lose our libertie.

If wee examine our selves by these rules, wee shall find that there are few, but they are guiltie of surfeiting, not only in respect of quantitie, when they are immoderate, but in regard of qualitie, when they are too delicate, and in respect of time, as we see in *Amos 6. They did eat the calves out of the stall, and the lambes out of the flocke, when God called for humiliation; they remembred not the afflictions of Ioseph.* And last of all, when wee are too carefull to provide our selves before hand, or else are too much transported in the use of meate, by these meanes wee become guiltie of surfeiting. Therefore we should follow the advise of our Saviour here, *take heed lest at any time our hearts bee overcharged with surfeiting.*

\* \*

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*FINIS.*

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man is to be under the power of men  
 and to be under the power of men

and to be under the power of men

and to be under the power of men

and to be under the power of men

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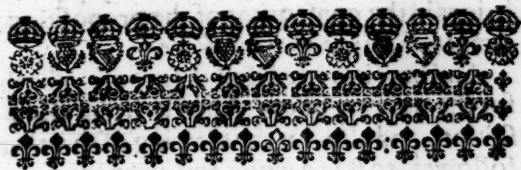
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1912



THE  
GENERATION  
OF  
SEEKERS.

COLLOS. 3. 1.

*Seeke those things which are above.*



On see my Text is  
a consequent from  
the former words,  
*If you bee risen with  
Christ.* It sufficeth  
not that a proposi-  
tion be good, except  
the consequent and  
illation bee also  
strong. The Apostle therefore having pre-  
mised the former part of the proposition, the  
Bb ante.

antecedent, *If yee be risen with Christ*, he here brings in the consequent of the proposition, *seeke those things that are above.*

And here it is needefull I suppose, (both for the quitting of our Apostle from all suspicion; and also for the clearing of that that followes) to stay a while and view the severall ligaments by which the two parts of the Text are knit together. And briefly to inquire into those grounds and reasons, why if we be risen with Christ, we must *seeke those things that are above.*

And for this inquiry I confesse there is not any thing specified in the Text: but I appeale to any judicious auditour if it be not herein implied. My Text being like a well couched building, wherein the stones and onely the principall material's are in the view, but the Cement and Morter is undiscernable; *If yee be risen with Christ, seeke those things which are above.*

Admirable is the logick and finewes of our Apostle in this place; affecting here rather strength of sence, then language, and pregnancie of reason above eminencie of words.

Two reasons I finde especially, whereupon these words are grounded, which as the foundation in the architecture gives strong support to the whole: eyther of them able to infer, both together to enforce this duty.

There

Two reasons  
inforcing the  
seeking  
things above.



There was great reason that the *Colossians* now risen with Christ, should *seeke those things that are above*, whether wee looketo the direct beames above, or the reflect beames on themselves, whether wee respect,

*God that rayed them, or  
Themselves that were rayed.*

First, in respect of God that raised them; by way of common thankfulness, to give their future life to him that had given them life; to imploy those gifts and graces that they had so lately received from his hands in his service, to the honour of the doner.

An argument in the ballance of the Apostle, weightie and ponderous; therefore when else where hee goes about to urge the *Romans* to the like duty; as one that well knew how potent above the rest this was, he makes choyse of this, *Rom. 6. 13. give not your members weapons of unrighteousnesse to sinne, but give your selves to God: Why? As those that are alive from the dead; or because you are quickned with Christ.*

Every blessing that God bestowes upon us, is or should be so many reall perswasions, and bonds and obligations to tye, and bind us to obedience: but spirituall blessings, such as the rayning of these *Colossians* mentioned in the Text, they lay so much a stricter bond on us, by how much more they

I.  
In respect of  
God.

Rom. 6. 13.

Spirituall  
blessings  
speciall ob-  
ligations,

be excellent in themselves, and beneficial to us. The time once was that the *Colossians* were *darknesse*, but now they are *light in the Lord*. They were once the vassels of Satan, but now they are the servants of Christ; they were once *dead in trespasses and finnes*, but now they are *alive, rayssed from the dead*. Sinewes of Brasse, a heart of Adamant and Steele, must needs relent in the fence and memory of such a mercy, to bend it to holy and gracious duties.

It is the ignorance of men to thinke that the doctrine of Christ is a doctrine of carnall libertie, that the Gospel is a Charter, and immunitie from obedience, at least from that strict obedience to which men were tyed under the Law. As if because God hath done more for us then for them, therefore wee should doe lesse for him; that because we are eased of that clog of ceremonies, and such burdens, we might load our selves with more guilt; and because hee hath purchased our freedome from sinne, therefore wee might take freedome to sinne: or because with these *Colossians* we are quickned with Christ, therefore wee may *crucifie afresh the Lord of life* by unlawfull courses, and as much as in us lies still hinder our reviving.

I would to God this age had afforded no such sophisters, in whom prophanesesse, like

like a distemper hath turned the Physicke administred for their cure to a disease, that hath made these mercies of God one powerfull pretence to sinne, and an occasion to loose the reines, and to poure out themselves to all wickednesse. How much better was the practice of that gracious Matron, *Peters wives mother*? *Matth. 8. 15.* no sooner Christ had cured her, but presently shee arose and ministred to him, shee consecrated the first fruits of her health and strength to the service of Christ. Nay how much better was the Logick of gracious *Joseph*, in whom the memory of his masters kindnesse shewed in advancing of him, was a soveraigne remedy to keepe him from the enchantments of his mistrisse, ever upon the review of it concluding how shall I doe this wickednesse and sinne against God? *Gen. 39. 9.* But I forget my selfe, that all this while I dwell upon a circumstance, but what was spoken to these *Collossians* is fit for us. I hope there are some here present that with these *Collossians* in the Text are raysed already to the life of grace (I pray that all may) and therefore in that respect stand as deeply bound as they to seeke those things that are above. If you please to goe a'long, and paralell, and lay our happinesse ro the scales with theirs, you will confesse that we are bound more.

Matth. 8. 15.

Gen. 39. 9.

A greater obligation on us then those in former times.

First, the *Colossians* were yet in their minority; when the Apostle wrote this Epistle, the light of the Gospel, it was but even now broken out amongst them; those thicke clouds and mists of Gentilisme and superstition wherein they were formerly wrapped, were scarce dispelled. And when once the Sunne was risen among them, and with his wonted speed hastned to his height, upon the sudden he set at once, and to them ended in perpetuall darkenesse. Even this our Apostle, though himselfe were cut off with an untimely end; yet he saw these *Colossians* goe to their grave alive, and were swallowed by an earthquake as *Ensebius* witnesseth. But for us I appeale to all venerable records of antiquitie, if any time since Christ hath afforded a Church on which the beames of heaven hath shone so bright and so cleare as on ours? The Gospell wee have now a long time enjoyed. It is not many yeares agoe since they sayd we were going to our *Climactericall* yeare; and almost all mens hearts failed them. And if you will believe the world, still there is somewhat unlucky coming towards us: they will tell us that the concurring of this \* day with our Ladies, certainly imports some ill. Alas, did not our finnes portend worse then this, wee still might hope that the light of the Gospell would continue with us, and that Religion should

\* Easter day,  
1626.

should not have a tatall period as it is sometimes with men.

Secondly, these *Collossians*, though they were novices, and weake, yet they had whole armies and squadrons of enemies. Besides those cunning Sophisters that went about to put trickes and falacies on them, *Col. 2. 4.* And besides a band of Newters that came into the field with mixt colours, bearing partly *Moses* and partly *Christ*, that pretended to be confederates, but intended to betray them. Besides these there was a troope of Panims, and Pagans, and subtile heathen Philosophers, that with banners displayed, and open defiance made warre against them, saith *Salvian* upon the second of this Epistle. I believe his chronologie failed him, for *Eusebius* saith that that Sect sprang not up till the second of *Fabian*: But I say, still there were some adversaries that made warre against them, so the word signifies, *Chap. 2. Vers. 8.* Take heede that no man carry you away. The word there is a military terme expressing those *acti si logiz an* that they use to make in hostile affaires. But as for us, I must confesse with sorrow of heart that too many *Romish* dogges there be that lye abroad in the Caves and blinde corners of the Land, that as the Apostle speaks, *2 Tim. creepe into filthy men and womens houses*; I say, the truth is, though there be too many

*Collos. 2. 4.*

*Salvian on Collos. 2.*

ny *Romish* emissaries among us ; yet thanks be to God, openly to profess and publicly to maintaine superstition (as those hypocrites among the *Colossians*) they dare not. I hope such hath beene the restraint by the force of the Lawes, and such hath beene the care of our Religious King (which God more and more encrease) that I hope they never shall (and I pray that they never may) prevaile more against us. And let those eyes fall out with looking when our Land shall be like them. I will proceede no further in the parallel.

O that wee would every day set aside some time, to account Gods mercies to us, how powerfull would it be to awaken us to *seeke those things that are above*? When Satan shall sollicite us to commit any evill, how powerfull would it bee to repulse him, and to put all by, as *Ioseph* waved his mistrisse inticement, with a *how shall I doe this and sinne against God*?

Or if the memory of these *Colossians* be buried with their Carkasses, then I beseech you cast your eyes abroad on forraigne nations this day, and the miseries that are on them will reade the mercies of God to you. How many Cities and Countries are there where the sound of the Gospell is not? at least not sincerely preached and heard? But alas, alas, how many are there where the sound

sound of the Gospel cannot be heard, for the noyse of Drummes, the rattling of Armour, the roaring of Canons, and the confusion of warres that drowneth the cry of the Preachers, as they drowned the cry of their children in their sacrifices to *Moloch*? while wee alone have enjoyed the Gospel in safetie; I would to God with sinceritie.

What can we thinke, but that God who hath bestowed his blessings on us with a more liberall hand then upon others, doth expect from us as from the *Colossians* (in the Text) that *we seekethose things that are above*, more then others? What little comfort will it be to us that wee have had these favours, if we goe on in sinne? the increase of Gods blessings upon us here, will be an augmentation of our punishments hereafter. I conclude the point; then wee make a right use of Gods blessings when (as water pipes that send the water as high as is leuell with the head,) what wee receive from the hand of God, wee returne to him againe. This is the first ground whereupon the Apostles argument is built. The love of God shewed to these *Colossians* in raising them to the life of grace, laying upon them an obligation by way of thankfulness to *seeke those things that are above*. The next ground followes.



2.  
In respect of  
our selves,

If [Ye] be risen with Christ then seeke the things that are above.

Then the second argument is drawne from them; these *Colossians* were now risen with Christ, therefore now it became them as men of another world, to devote themselves to the studie; and contemplation of the things above, and no longer to bee in the pursuit of things below. To see Moales, and Swine, men of the earth as the *Psalmist* saith to bee diligent, still to dig in the earth, who would wonder; but to see such as professe themselves *strangers and Pilgrims on earth*, such as all should be that are risen with Christ, to see them set up their staffe and their rest, as if there were no celestiall citie, no further *Ierusalem* to be looked for but this earthly (like him that would not give his part in *Paris* for his part in *Paradise*. And (by the way) I cannot greatly blame him, it seemes this man had some part in the one, and none in the other) such as whose profession is to renounce the world and themselves, to see such, such I say to runne themselves breathlesse to be keene and eager in the pursuit of the things below! to professe a resurrection with Christ, when yet their thoughts and affections savour of nothing but earth; what is it, if this be not a strange incongruitie? As the

the man that fixed his eyes on the earth; and stretched his hands to heaven, and cryed *O Jupiter*. Or like the cheating votaries of Rome that professe povertie, in plentie of riches.

The care of all those that desire to adorne their calling, it must bee the same that the Apostle willeth the *Colossians*, to weigh not onely what is lawfull for them to doe, but what is comely and gracefull; not onely what may stand with a good conscience; but with the credit and honour of Religion also. What else meane those frequent exhortations of the Apostle as well in other places as here, *to walke worthy and as becommeth Saints*, *Ephes. 5. 3.* *To walke honestly, or after the best fashion*, as it is *1 Thes. 4. 12.* and what meanes that *adorning of the Gospel of Iesus Christ in all things*? I say, what meane those exhortations of the Apostle, but to teach us that we are to respect (as these *Colossians* should) what becomes our present profession.

It was lawfull for *David*, *2 Sam. 24.* to accept of the offer of *Araunah the Jebusite*, to have taken the *threshing place* for a *floor* to have erected an Altar, and his *oxen* for a sacrifice, and his *threshing instruments* for wood; but *David* would not, he saw it did not stand with the honour and munificence of a King to offer sacrifice to the Lord of that that cost him nothing.

The care of those that will adorne their profession.

*Ephes. 5. 3.*

*1 Thes. 4. 12.*

*2 Sam. 24.*

It is a rule of *Canisius* in the twelfth of his common places, and commended by him to the consideration of all Divines, that when they goe about to dispute of things that are supernaturall, and above, let them remember and recount with themselves, what they are; remember that they are Divines, and that will bee a restraint that they shall doe nothing, nor say nothing unworthy that sacred profession. A rule usefull not for Divines onely, but men of all qualities and conditions and rankes whatsoever that desire to adorne the Gospell, whether in their generall calling of Christianitie which the Apostle here meanes, or in those particular formes and stations wherein they are set in the Church, or common wealth: give mee leave to exemplifie it by one or two for all.

Art thou a Magistrate? then think what becomes a Magistrate: say to thy self thus, what? a Magistrate and smile on villanie? a Magistrate and discountenance goodnesse? a Magistrate and an enemy, and not a furtherer of frequent preaching? a Magistrate and suffer the crying finnes of the times to walke in the streets, and to outface the Sunne without controule, with impunitie? doth this become a Magistrate?

Art thou a Minister? memorable is that in *Ensebins*, wherewith one flouts the

the false Prophets in his time : what (saith hee) art thou a Prophet ? what, a Prophet and a dicer ? a Prophet and a dancer ? a Prophet and a Vsurer ? He might have gone on, what, a Minister and a swearer ? a Minister (indeede I am ashamed to speake it) art thou a Christian and blasphemest the name, and deridest the Ministers, and contemnest the word, and tramplest on the servants of Christ ?

Admirable was the resolution and renou-  
ned the practice of *Nehemiah* upon this  
ground, that being warned by the false Pro-  
phets to flie into the Temple before the ene-  
mies for his refuge : as one that well knew  
how dishonorable this would be to God, and  
to himselfe that was now a Commander and  
Generall of the Iewes ; he makes this reply  
stoutly : what, shall *such a man as I flye* ? shall  
such a man as I goe into the Temple to save  
my life ? I will not goe, *Nehem; 6. 11.* I  
conclude this point ; what is the world but  
a wide Theater, whereon each man acts a  
part ; God lookes on us, and Saints and An-  
gells, and the Church. Our speciall care  
ought to bee to demeane our selves well.  
What becomes a Pefant doth not beseeme a  
Prince ; others may seeke after things be-  
low, it doth not become a man that is risen  
with Christ.

*Nehem. 6. 11.*

The neglect of which decoram in some  
C c 3 men

men which have profest themselves Christians, hath exposed the very profession it selfe to disgrace: when men have compared their lives with the rule there hath beene so wide a difference that some mens lives in this respect is no better then a continuall solifisme. This is the second ground upon which the Apostle would have them *seeke those things that are above*. First they are tyed to doe it in thankfulness: And then it was seemly for them to doe so.

I now goe on to the exhortation, and that is in these words, *seeke those things that are above*.

Which being a proposition, I should observe in it according to the Law of propositions two parts.

The Subject  
The Predicate.

I will choose rather to distinguish the words into,

An A&, and its Object.

The A&, *Seeke*.

The Object, *Those things that are above*.

I begin first with the object as that which is first in nature; and there I will shew what these things that are above are; and why they are so stied.

Secondly, I wil goe on to the A&, and there having found what it is to *seeke*.

Parts of the  
Text.

1.  
An Object,

2.  
An A&.

Wee

We will in the next place by the rule of Logick resolve this hypotheticall proposition into a Caragoricall. *If yee bee risen with Christ, seeke those things that are above.* Those that are risen with Christ ought to seeke the things that are above.

Fourthly, wee will goe on to enquire into the conditions required in seeking; the meanes and some Characters whereby wee may take the height of the elevation of our thoughts, and whereby wee may know if we seeke the things above.

And lastly to conclude all, I will mention a few arguments of some validitie, to seeke the things that are above. Of all these briefly.

First of the Object, what is meant by things above, and why they are so called so.

The best rule to know the meaning of any Text of Scripture is to compare it with more. It being with this sacred body, as it is with a Lute, or Instrument with strings, which by stringing one or two you may tune the whole. The knowledge of our Apostles Ayme and scope in this present Chapter it will not a little advantage us in the enquiry of this, what the things above are. Which being (as all the arguments here are) to perswade the *Colossians* to holinesse, it must needs follow by the rules of Logick that by *things above* are eyther meant,

Things above, what;

Simile.

Some-

## The Generation of Seekers.

Something wherein the nature and essence, and diuine qualities of holines consists.

Or the practice and possession that may be attained.

Or something bordering upon it.

The word largely conteineth in the reach of it, all things that make for the eternall welfare of the soule. All those graces mentioned by the Apostle in this Epistle and else where. Faith, love, joy, hope, sinceritie, the feare of God, the remission of sinnes, peace of conscience, and freedome from the dominion of sinne; all which are wrapped in these words, *things above*, which (as it were) is the abridgement of all.

Which spirituall graces, though they bee chiefly meant here; yet I dare not, nor I doe not say they are onely meant. It may bee and I thinke verily the Apostle lookes further then thus, and by *things above*, hee lookes not onely to the meanes, but to the end: the state of grace and glory. And well may these two, grace and glory lye couched in one word, since grace and glory differ not in nature but in degrees, grace being nothing but glory begun, and glory being grace consummate.

Yet I shall in the proceſſe of my ensuing discourse adhere rather to the former; and so by *things above*, understand especially things concerning the state of grace here; because



here; because though the Apostle meant not them onely, yet he immediatly lookes on them, as those that were nearest, so that by these *things above* we must come if ever, to the state of glory hereafter.

These things above I understand to be spirituall gifts, and graces; fitly here stiled things above.

First, in respect of the source and originall, because they deserve to challenge the prime place among those perfect gifts that are from above, *1am. 1. 7.* every grace being a ray, and stampe of the dietie. That is the first reason, they are called *things above*, because they come from above.

Secondly, in respect of the end, to which spirituall graces leade, that is, to heaven which is above; they are as so many steps to that heavenly *Sion*, and as *Jacob* called that place *Bethel*, the gate or subburbs of heaven.

Thirdly, and lastly, they are called so in reference to the place where they shall enjoy these graces in full perfection, that is, in heaven above. For so it hath pleased that wise and uncontrollable steward to dispense his gifts and graces here, that while wee live here on earth, we onely have the first fruits, some small handfull of grace; but for the harvest, the full crop, that is reserved till we come to heaven above. Therefore they are

Why called things above.

*Jam. 1. 7.*

2.

3.

called *things above* in all these respects. You see then how spirituall graces may be stiled things above,

In respect of the } originall whence they came,  
 } end to which they leade,  
 } place where wee shall enjoy  
 them in full measure. This shall suffice for the first enquirie concerning the Object, what is meant by *things above*, and why they are so called.

Seeking  
 what,

I come to the Act, *Seeke*. The metaphor implies fervencie, not as *Beganns* the Iesuite defines it, (a desire, and rest) absurdly, but it is joyned with exact care, and the utmost indeavour for the obtayning of somewhat that we formerly lost, or did not before enjoy, a desire to finde it. The truth is, that once man in Paradise was like his Maker, bravely accomplished with all spirituall graces, called here *things above*; but no sooner did man fall from his due subjection, but presently he was disrobed of these, and shut out of Paradise. When guilty *Caine* was preft with his brothers blood, he was ever seeking those precious Jewels hee had lost and found them not. The sense of the losse of those spirituall graces is left behinde, that impression is in the minds of all: The heathens themselves by the purblind eye of nature could easily discern that they wanted somewhat, though they knew not what to seeke,

seeke, nor how to finde. But when the light of grace breakes into the soule as it did to these *Colossians*; then it *seekes the things above* and leaues not till it haue found them, nor then, till it haue attained them in full fruition in heaven above.

As it is with some wanton streame that parting from the Ocean, runnes all along in the darke windings and passages of the earth, till at last it breakes up, and when it is broken forth, as ashamed of its wandring, it presently returnes with a restlesse unwearied course, and seekes here and there till it finde the Maine from whence it strayed. This for the second enquiry concerning *seeking*, which implies the hight, and best of our care for the attaining these *things above*, such as concerne the spirituall welfare of our soules.

Which briefly premised, it will be easie in the third place to resolve this single hypotheticall proposition into a catagoricall, If *yee be risen with Christ*, that is, because you are risen with Christ, *seeke the things above*.

The proposition is, that

*Those that are risen with Christ ought to seek the things that are above.*

A lesson taught by him (that as one stiles him) was the best teacher, in whose divine

*Simile.*

*Propos.*  
Those that  
are risen with  
Christ ought  
to seek the  
things above.

Matth. 6. 33.

Hillarie,

Psal. 24. 6.

Conditions  
requisite in  
seeking.

I.  
Dilligence,

Sermon upon the mount you shall finde that hee bids us *seeke*, and in the first place *the kingdome of God, and the righteousness of it*, Matth. 6. 33. And indeede what is the sum of all our Sermons? or wherefore serve Preachers, as Hillarie stiles them, *those seeking men of eternitie*? but to call for this *sum Corda*, to bring men to a constant minding of the things above. A dutie so proper to them that with these *Colossians* are risen to the life of grace, that David makes it the proper character and badge of the Church *Psal. 24. 6. This is the generation of them that seeke the Lord, of them that seeke thy face, this is Jacob.*

But, oh! that it were as easie to perswade men to practice, as to convince them of the duty. We cannot finde these things, but we must seeke them with dilligence, and that we will not doe, unlesse we highly prize and affect the things we seeke, neyther of which wee will or can doe, except wee know our want of them, and their worth, all of which in the fourth place are,

The conditions that are requisite in seeking.

First, diligence; if we will *seeke the things above*, wee must seeke dilligently. The word imports industry, and sweate. And indeede what in the world deserves our best indeavours if not these things? What may

may justlier challenge the utmost of our strength, the sinewes of our soules, if not that upon which depends the eternall welfare of our soules? Mee thinks when I looke abroad in the world, and see how busie men are in the pursuite of earthly things, with what unwearied industrie, and disposition they pursue, and with what eager appetite they snatch at things below, as if the dust of the earth were not sufficient to give every man a handfull: methinks I know not whether to entertaine them with pittie, or with scorne. When I see such men concerning their soules, to bee negligent in what termes they stand with God, what assurance of the remission of their sinnes, &c. Alas, alas, these thoughts are seldome entertained; these desires are banished, as if these *things above* were to be lighted on without seeking, or it skilled not greatly whether they bee found or no. Thus with *Semei* while men looke their servants they loose themselves.

Secondly, wee must seeke them with love, that is another thing in seeking; where love is, it setes an edge on our seeking, it will make us looke over all indignities, and sweeten all the crosses we meete with here, and cause us like high flying Eagles to neglect the chirpping of

Love,

Sparrowes, as *Jacob* that was scorched in the day and pinched in the night, yet love made all seeme as nothing to him.

Thirdly and lastly, there must be knowledge of our owne want, and of the worth of these things.

First, our want of these things, without which wee are *children of wrath here*, and shall hereafter assuredly bee sonnes of destruction. With which wee are here the sonnes of God, and shall hereafter be with God in glory. Wee must bring our selves to a sight of our want; for nature till it bee convinced of that, will not seeke abroad, and bee beholding to any.

Of all lets and barres that hinder men from seeking these things above, there is nothing like to pride. It is the observation of the royall Prophet *David*, *The wicked through the pride of his countenance will not seeke after God*, *Psal. 10*. It is true other men doe not seeke after him, but the proud scornes to bee beholding to God, therefore before wee can bring our selves to seeke them wee must bee convinced of our want of them. Now for that, what neede any other argument but this injunction, *Seeke*? Seeking is of the nature of hope; and hee that hopes saith *Aquinas* is imperfect yet, and wants something

3.  
Knowledge of  
I.  
our want.

Pride hin-  
ders seeking.

*Psal. 10*:

*Aquinas*.

thing that hee hopes for. And saith *Tertullian* in his twenty third booke of the resurrection, wee use not to seeke for that wee have; so that the very injunction here to seeke, is enough to convince any reasonable man, that he wants *these things above.*

*Tertull.*

But the exact knowledge of the worth of these things, and of our want of them, it may bee sought, but it is not else where found but in the Scriptures onely, which alone is that impartall beame of the Sanctuary, which can helpe us to take the worth of the one, and that impartall glasse that represents to the life, and shewes us the face of our owne soules, and consequently, our want of *these things above.*

In the meane while injurious in both these respects is the domenierring Prelate of *Rome*, while by a sacrilegious robbing of the laytie of the Oracles of truth, and fearing least their owne blindness should bee discovered, they labour to put out, or at least to hide them. As if it were with Men as it is with Doves, that being blinded they should flye up directly to the *things above*; to make men in Religion to grope, and seeke they know not what, while by their doctrine of free-will, and merit



merite of congruities, that man by doing that which is in the power of nature may dispose himselfe to justification, and so puffed up depraved nature against the grace of God.

Harke what that Romish pander *Becanus* speakes, saith hee, our first parents lost not by the fall two graces, Faith and Hope: why? because these carry no repugnancie or contrarietie to the fall. Thus Poperie is the bane of Pietie, and the destruction of soules like a draught of deadly poyson which makes men swell, and die. This for the fourth enquiry concerning the conditions necessarily required in seeking the things above.

I come now to the meanes by which we must seeke.

It was not the least part of the unhappiness that attended *Adams* fall, that besides the utter losse of the things above, hee lost the skill, and meanes whereby to recover them. Wee are all of us borne wanderers; wee goe astray from the wombe as lost sheepe, *Psalm* 119. verse 176. Like lost sheepe, how is that? Wee are not onely out of the way, but wee want skill and power to seeke it againe, much more to finde it unlesse God that gives abilitie to the one, gives successe to the

*Simile.*

The meanes  
of seeking.

*psal. 119. ult.*

the other. Yet some meanes there bee that God hath appointed to us for the finding of these things above, which wee must make diligent use of: and from the ignorance, and neglect of these meanes come two generall miscariages, that men seeking the things above, eyther they know not the right, or they take the wrong point of the Com-  
passe.

Among the meanes for the attayning of these things above, why may I not in the first place give the Garland, and pre-  
cedencie to the Word Preached: A sa-  
cred ordinance of a large and Catholike  
vertue, which as the Sunne not onely  
discovers by his light, but by its influ-  
ence doth effect what ever may make  
for our spirituall estate in grace here, or  
fit us for glory after. Here being not one-  
ly the priviledges and prerogatives of  
Faith, but Faith it selfe with all her si-  
ster graces. Or if it bee freedome from the  
dominion of sinne, the Word preached  
is the mighty Armour of God, 2 Corinth.  
10. for the battery and demolition of all  
Satans strong holds. Or whether it bee  
peace of conscience in assurance of the re-  
mission of sinnes, the word being as in-  
terpreters call it, *the voyce of the Harpers*  
Ec harping,

v.  
The Word  
preached.

2 Cor. 10.

3.  
Prayer.

*harping* (in the *Revelation*) which is onely able to calme the conscience.

Secondly, prayer, that is another meanes whereby to seeke these things above. Eyes lift to heaven where these things are, conveying thence to the soule what may make for the abundant supply of its necessities. In the neglect of which exercise can wee wonder, if wee want the things above? If our hearts bee as the Wildernesse or Heath, emptie of all good? If our soules bee over runne with lusts like a neglected Field with brambles, and bryers for want of husbanding?

Simile.

Our hearts are as the Cords of a Watch, if they bee not wound up morning and evening, all spirituall motion will quickly be at a stand.

3.  
Meditation.

Gen. 24.

Another meanes is one of *Luthers* Schoolemasters, by which hee confessed he thrived more then by the rest; to which hee attributed a great part of his being in grace: The practice of Religious *Isaack*, Gen. 24. who went into the field at eventide to meditate. And it is fully joyued by the ancients to prayer as the two wings of the Christians soule, by which it soares to contemplation, and attaines those things above.

It

It is the policie of our common enemy as *Chrysologus* saies him, the sworn enemy of mankind, who knowing how powerfull a meanes meditation is, to retire our selves from worldly things, and berake our selves to diuine contemplation to get the things above, hee labours to keepe us from it by all his strength, and by diuers meanes.

*Chrysologus.*

Sometimes by causing us to stoupe to his lure, by committing any sinne, and who knows not that every sinne, as a plummet of Lead clogges the soules, and hinders the actions of it? But especially hee keepes us from meditation by keeping us in the throng: by perpetuall puzzling us in businesse, hee steales us from our selves, and gives us not time to retire. Alas, aske most men what houres they set apart for prayer, and meditation? They will answer, I have so much businesse, I cannot turne my selfe to it. Oh the policie, and stratagems of Sathan! I say hee keepes us by this from the exercise of devotion by which wee should attaine the things above, hee keepes us in the throng of businesse, did I say businesse? Nay how many are kept away from this diuine exercise by spending their time foolishly in Courtship, and I would not

*Simile.*

worſe. Whence it comes to paſſe that I looke ( I profeſſe ) with pittie upon many great ones, whoſe lives are a ſtory of ſinne, whoſe ſinnes it comes to paſſe are never cured, becauſe they are alway in motion.

You that are Gentlemen, ſequeſter ſome time; if not every day, yet at leaſt every weeke, bid all other buſineſſe ſtand by, and attend on your cloſet to thinke of the things above, how to attaine what you want, and how to increaſe what you have attained. You that are tradesmen, take off your ſelves from other affaires, retire home and examine your ſpiritualle ſtate with God.

And wee that are Schollers ſhould vindicate ſome time from the ſtudy of Bookes to reade our ſelves. All of us ſhould ſet aſide ſome time for the thinking of the things above, to examine what ſpiritualle graces wee neede, that wee may uſe the meanes to attaine them, and what ſinnes wee have committed, that wee may repent of them, for feare the ſad time of death come and cut our thread, and then wee goe downe to the *Chambers of death*. Let us examine to what ſinnes wee lye open that wee may fortifie our ſelves againſt them, that the evill  
one

one have no power over us. All these things are conteyned in the *things above*, and all these wee must seeke here if wee desire to attaine the blessing of them hereafter. Let this suffice to bee spoken of the first inquirie concerning the meanes whereby to *seeke these things above*.

There remains onely two more.

The characters by which wee may know if we seeke these things.

And the motives.

You see how wee ought to *seeke the things above*. But alas, the over eager pursuit of the things below! wee see how coldly and faintly (if at all) wee *seeke the things above*; which if wee did seeke as wee ought, it could not choose but abate the edge of our desires to these earthly things, and cause us as strangers and pilgrims to use the world as not enjoying it, as Saint *Austin* sayd long before, to make it our servant; to bee content like that noble Bird that desiring to flye aloft, when shee is compelled by hunger to descend, shee unwillingly obeyes, and presently dispatcheth that shee may up againe; which contempt and neglect of the things below, it is a signe wee seeke the things of heaven, and though our bo-

The signs of seeking.

Neglect of earthly things.

*Simile.*

2.

Sorrow in  
want of hea-  
venly things.  
to strengthen  
guides

To David  
videns  
signifi

dies be on earth that wee hold our conver-  
sation in heaven, where wee looke and fix  
oure eyes through all earthly contentments.  
Wee should be on earth as a wheele is, that  
though it moove upon the earth, yet the  
least part toucheth it. That is the first;  
if wee will seeke the things above, wee  
must not too eagerly seeke the things be-  
low.

Secondly, if wee seeke the things above  
can wee choose but bee affected with sor-  
row and compunction when wee want  
them? It is not possible; hee that seekes  
these things above as hee ought, when hee  
findes in himselfe the want and decay of  
them, it is impossible but hee should be-  
take himselfe to blacke, to a mourning  
state. You see the truth of this exempli-  
fied by *David*, when hee upon the com-  
mission of those two sinnes, murder and  
adultery, hee found hee was bereft of the  
comfortable presence of Gods favour, he  
furrowes his cheekes with weeping, and  
spends himselfe, his marrow was as the  
*drought in Summer*, hee never gives him-  
selfe rest till God revived, and cheared his  
drouping soule, and caused the beames of  
his countenance to smile upon him. So  
it is with a man that seekes the things that  
are above, in the want of them hee is as the  
Mar-



Marriners needle, as that is in the want of the point, so are all those that *seeke the things above* in the want of them, they never rest but shake and tremble till at last they recover them and stand as they did formerly. That is the second argument whereby wee may know if wee seeke these things, if wee grieve and mourne when wee want them.

Thirdly, if wee *seeke these things above*, how can wee chuse but rejoyce when wee find them: for Love where it is it cannot choose but bee glad when it findes that it delights in. Take an instance of both in David, *Psal. 73. Lord, saith hee, whom have I in heaven but thee? and there is none in earth in comparison of thee.* Marke there, David desired these things above, and when his soule found them, his soule loved them. Who can reade it, and not bee ravished to see to what an excessive extacie of joy hee was transported? hee preferred the light of Gods countenance, *Psalme 4.* before all the Corne and Wine, and Oyle, the poore things that worldlings place their chiefe content in.

But in the last place, what neede other things (to resolve whether wee seeke the things above or no) but this? our owne thoughts are the image of our soules, and

our

Simile

3.  
Joy in enjoy-  
ing them,

Psal. 73

Psal. 4.

4.  
By our  
thoughts and  
speeches,

our words are the image of our thoughts; hee that seekes these things above as hee ought, he cannot but make them the ordinary subject of the one, and the frequent argument of the other.

And here, were our breſts transparent, and our thoughts written in Characters, Lord! for one thought that wee ſpend on things above, how many thouſand thouſand doe wee ſpend about the profits and pleaſures, nay about our ſinfull luſts! Or if wee thinke they lye hid in the ſecrecie, and reſervedneſſe of our thoughts; alas our language betrayes us: how rare a matter is it for heaven to bee made the theame of our diſcourſe? If our hearts did runne full to the things above, they could not chuſe but often over-runne the bankes. And theſe are the Characters whereby wee may take the height of our thoughts, and know whether wee ſeek the things above or no.

*176.*  
Exhortation  
to ſeek theſe  
things.

I conclude all with one word of exhortation. The beſt things when they come to bee degenerate, and to turne edge they become the worſt. Man, the glory and Paragon of the creatures, tranſgreſſing the law of his maker, though hee loſt the whole world in his owne ruine and downefall, yet hee drew the greateſt weight of  
miſery

mifery upon himfelfe. For whereas all other creatures by the fole difcipline of nature feeke perfection, and the thing it confifts in, Man onely bands againft himfelfe and ftands in neede of wooing. Alas that wee fhould neede to bee foli- cited to feeke the *things above*, that wee cannot finde except wee feeke, and are eternally loft our felves except wee finde. The truth is, thefe are seeking times, as indeede what times are not? fome feeke pleafure, fome profit, fome honour, a fourth is for favour, and fo the reft, among all which, fet but afide our paffion, and prepofteffed thoughts, and what fhall wee fee in them to command our affections or deserve them? What is pleafure, but a filken halter that if wee looke not well to, will ftangle us in the imbracing? What are riches, (but as Saint *Aufin* faith, except they bee in a wife and wary hand) agents and Pandors to execute our lufte? As the fame fame Father faith, Gold is clay that wee can hardly handle without foiling of us. What is honour but a glorious mifery, a pleafant difcontent? What is fame, but a windie metcor wrapped upon high which in a while vanifheth and comes to nothing? Suppose a man wanted the things above, and were placed amidft the conflu-

ence of all the contentments below: Nay  
suppose hee wanted one of these things  
*above*, the peace of conscience, the assu-  
rance of the remission of his finnes; I say,  
place that man amidst the confluence of all  
contentments below, and see how miserable  
his case would bee. Let his cup overflow  
with *Belsazer*, let the whole world pay  
tribute to his Table, let him get mountaines  
of Gold and Silver, and let all the world be  
but one Exchequer, let him trample on  
Crownes and Scepters, and let all the Kings  
and Princes doe him homage, and at his  
frowne let the earth tremble and move.  
Here were content enough you would  
thinke; But let this man want one thing,  
the peace of conscience, and see how soone  
all these contentments vanish as the dew be-  
fore the Sunne. Let but God awaken this  
man out of his deceitfull slumber, and bid  
his conscience muster his finnes, and set them  
before him in their gastly shape; let him give  
it charge to take him and as an earnest of his  
future torments shake him over the pit that  
one day hee must tumble headlong in, I say  
how soon wil his contentments vanish? How  
frayle are they in his greatest neede. If hee  
call for Gold, conscience will not be bribed;  
it hee solace him selfe with royall banquets,  
conscience as an unwelcome guest dogges  
him,

him, or as that dismal summons that appeared to *Belshazer* disreliseth all the rest. Let him settle his temples with a Crowne of Gold, and take the royall Scepter into his hand, conscience is like a master that will know no partner, and acknowledge no commander. So all things here in our greatest height they are unsound, but in our chiefest neede they are false and trecherous.

Our wisdom therefore ought to bee in the middest of the infinite varietie of these objects, in the pursuite of them, to speed our selves, to be sure to get somewhat that will quit our charge, that will stand us in stead here, and comfort us hereafter. And can there bee a fayrer object for our seeking then grace and glory, called here the *things above*?

Who would not thinke grace worth the seeking: to bee reconciled to God, to bee freed from the power and dominion of sinne, to have our soules enriched with heavenly graces, and our selues inherit a Crowne of glory: All which fruits of grace must here be sought, and may be found. But what is there below? How much better is it to goe up to the things above, as the Angell did to heaven in the flame of the Altar?

○ Lord wee cannot seeke the things above till wee have found them, and when

wee have found them wee must still seeke them : thou by thy preventing grace must inable us to seeke, and by thy grace also give us successe to finde. Lord wee pray thee open our eyes that wee may seeke the things above, and then let us finde them. Say *Lord, seeke yes my face, and thy face Lord will wee seeke.* And if wee seeke thy face here then wee shall bee satisfied hereafter with thine Image. And so satisfie still our desires, and so desire wee that wee may not want what wee can desire, till we be swallowed up of that Ocean of happinesse, and loose our selves in enjoying of thee.

But if all this will not stirre us, there is somewhat yet that will, let us looke further with *Moses* eye to the recompence of reward. I say let us looke further, take the perspective of our faith, & view those glorious Crownes, and Scepters, and long white robes, the garments of Christs victory, reserved in heaven for all those that in the meanes of grace here *seeke those things that are above*, and an entrance into glory. When wee finde our selves dull in seeking the things above, let us betake our selves upon the wing in a flight to heaven, and there bathe our soules in those pleasures that runne in a full Channell at Gods right hand for ever. If wee taste but one drop



drop of them wee should distaste all the bit-  
tersweets below. Let us goe to God with  
those glorious Queresters, and beare a  
part in those sweete Hymmes, and say thus,  
*Glory, and honour, and power, and wise-  
dome, and might, and majestie, and  
dominion bee to our Lord, and to  
the Lambe that sits upon the  
Throne for ever, and e-  
ver, even so Amen.*

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*FINIS.*

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